

Canadian Jewish news

New motel plans tell bright story of tourism upturn

By CHARLES LAZARUS

TEL AVIV — This first anniversary of the Yom Kippur War has triggered a flood of media reports, all but describing Israel as a land of milk and honey gone sour.

These reports, presumably, have been based on a lot of conversation with a lot of Israelis — except, obviously one: He is Eitan Shafir, whose official title is general manager — Israel for CP Hotels; the parent company, Canadian Pacific, already provides a regular CP Air tandem service with El Al, between Montreal and Tel Aviv.

Shafir's major challenge these days is to forge a \$30 million link in CP Hotels' global chain. The new "super-luxury" hotel will be very much on the standard of the Royal York in Toronto and the Chateau Champlain and Chateau Frontenac in Quebec. Israeli wits insist on calling the Tel Aviv hotel "Chateau Shalom." It is to be located on the Mediterranean shoreline in the direction of Jaffa, which is officially part of Tel Aviv.

Work has already begun on the project, and to hear Shafir tell it, "my job is to put it together as quickly as possible."

While this sounds almost like a banality, what he is really saying is much more important — that Israel has already come a long way from the "Shiva Syndrome" which followed the Yom Kippur War, and is rapidly returning to "normal", which in Israeli terms means "preparing for the present and planning for the future."

"Preparing for the present," of course, means being ready for any eventuality as long as a realistic peace is non-existent, and "planning for the future" is the new expression of faith and confidence, that peace will and must come.

Meanwhile, Shafir and his team of architects, engineers and a slew of other specialists and consultants, continue "normal pursuits" — in this case the hotel complex which, "mirabile dictu," is expected to be followed by another, in Jerusalem.

It is also interesting to note that, in line with Shafir's positivism about Israel's future, to the extent that this confidence is expressed in practical, hard-nosed terms rather than polyanish pieties, the hotel industry generally appears to reflect a prevailing feeling by the government and private sectors, that, in time, Israeli tourism will bounce back to and beyond previous record levels.

Symptoms of this faith can be seen in the dramatic expansion of Hilton activities with the completion of a wing for its Tel Aviv operation and completion (this fall) of the new Jerusalem Hilton; creation of a new hotel chain within Israel — Laromme, operated by El Al Airlines — with a new four-star outlet already operating on the outskirts of Eilat along the shore highway to Sharm-el Sheikh, another nearing completion in Tel Aviv; and, of course, CP Hotels whose interest is neither sentimental nor Zionist, but tough, realistic, Canadian consideration of investment with a good chance for profit!

Goldman drops bank proposal

By LEWIS LEVENDEL
CJN Associate Editor

TORONTO — After two months of intensive effort, a "very disappointed" Murray Goldman has withdrawn his attempt to save the Israel-based Israel — British Bank from liquidation.

The Toronto businessman had been given till Oct. 13 to reach an accord on the purchase of the troubled bank. His withdrawal came as a result of a lack of agreement between the Bank of Israel and the Bank of England on the Goldman scheme.

There was a very wide gulf between the two central banks, Goldman told The Canadian Jewish News. As a result of the Goldman withdrawal, hearings for the liquidation of the IBB resumed earlier this week in Tel Aviv.



JOYFUL CELEBRATIONS

Thousands of Israelis danced in circles and sang until they were out of breath in exuberant celebrations of Simchat Torah, happiest holiday in the Jewish calendar.

Fund-allocating power should go to Congress, Milton Harris proposes

TORONTO — Milton Harris, chairman of Canadian Jewish Congress Central Region, intends to propose immediately that the CJC and the Toronto United Jewish Welfare Fund consult with a view to putting education, welfare, and budget allocation under the Congress umbrella. The plan was presented in his first report to community leaders.

Harris said the real power in the community lies in being able to spend funds on programs. But he said Congress now has "either no position or only a marginal position" in the areas of education, welfare and budget allocation.

"I don't believe that fund-raising is the key to the problem of the community," Harris said. "I think it is essential that the fund-raising aspect of the community — the United Jewish Appeal, Incorporated — should be separated from the budget allocation power, and I am not proposing that the UJA and fund-raising aspects should be under Congress, but that they be separate from Congress. I don't believe Congress should be a fund-raising organization."

Harris' top program priority is to give services to small communities. He outlined three proposals in this area.

To the educational and cultural committee of Congress, he proposes developing a means of teaching afternoon classes utilizing university students in different colleges around Ontario as teachers.

"All of the larger Jewish communities in the province, those with 75 or 100 families or more, are university centres and I think it would be possible to develop afternoon teachers to go out into the small communities, who would be able to relate to the type of child and the life that the child and the family live in the small community, who would be able to relate more closely than the type of teacher we are now producing for our Talmud Torahs."

The teacher program would be developed in conjunction with the Canadian Union of Jewish Students and with the Congress youth department.

He hopes the chaplaincy committee can develop a wider service to the small communities, particularly in getting Yeshiva rabbinical students who will officiate at services during Jewish holiday periods. And he said the community services committee should develop family-oriented programs involving all sizes of communities, including the small centres.

Harris said the system of conducting Toronto business at a general Regional Council meeting is inefficient and impractical, because most of it is of little concern to anyone but Toronto. He proposes a separate Toronto executive board for regular business in Toronto, and a regional executive to conduct meetings around the region every two or three months.

"The Region would include Toronto and Toronto would be part of the Region but not the whole Region. The staff that we have today, which services both the Region and the city, would remain the staff — I'm not proposing any increase whatsoever," Harris said. "Staff would have to be shared between Toronto and the Region, as is technically the case now."

Harris spoke candidly about the image Congress has with the Jewish public: "I think the public looks on Congress as a small group of established people who make peremptory decisions, always unanimously arrived at, about major issues in the community. Nothing could be farther from the truth."

Toronto, that executive meetings be covered by the Jewish press, under close guidelines. "Most of the major issues that come up in Congress should be discussed in front of the public. Where there are personnel or sensitive issues which would not be in the interest of the Jewish community be publicized, I will suggest these issues be discussed in private," he said.

Leaders criticize PLO inclusion in UN debate

By RUTH KAHANE
CJN Staff Reporter

TORONTO — The decision of the United Nations General Assembly to invite the Palestinian Liberation Organization to participate in a debate on the Palestinian issue brought sharp criticism from Canadian Jewish community leaders.

Aaron Pollack, national chairman of the Canada — Israel Committee, called the decision "a grave disservice to the UN and a setback to the delicate diplomatic efforts currently underway in establishing just and lasting peace in the Middle East."

Pollack said the CIC is disappointed that Canada abstained in the vote in the Arab and Russian-sponsored resolution. He said his committee will take this matter up shortly with the responsible federal minister and others in government.

More pointed criticism on Canada's role came from Sydney Harris, Toronto lawyer and national president of the Canadian Jewish Congress. He said he was "appalled at Canada's lack of moral fortitude and I have every intention of communicating that feeling to the Canadian government at the first opportunity."

"It's time this country was prepared to take a moral stand. I can't believe the UN will sit back and listen to the PLO whose purpose of existence is to wipe out Israel. The UN, the body the world looked to with the most hope to resolve the Middle East situation, is being stampeded by the group of states with the majority. They are not voting for morality, but for expediency."

In his formal statement issued in Montreal, Pollack described the PLO as "a self-admitted perpetrator of countless terrorist acts in the international arena. It has no place in a council of nations. Indeed, the UN decision does a serious injustice to the Palestinian people who have never given their sanction or approbation to the PLO as their spokesman."

The resolution to include the PLO in the debate starts Nov. 7 and is expected to last two weeks. Only Israel, the United States, Bolivia and the Dominican Republic voted against the resolution, which passed 105-4 with 20 abstentions, including Canada.

See Editorial on Page 4.

North York school program

Interim report ready by Nov. 25

By RUTH KAHANE
CJN Staff Reporter

TORONTO — Feasibility studies on North York school board assuming responsibility for elementary and junior high Jewish general studies programs are now underway, with a possible September 1975 target date for implementation.

An interim report outlining tentative programs North York would consider acceptable will be completed by Nov. 25, according to Rabbi Irwin Witt, executive director of the Toronto Board of Jewish Education. He is meeting with senior education officials from North York to define the problems that might arise.

"We have not yet discussed the program in hard and fast terms. It is still premature to outline what will be done about certain issues (school hours, tuition fees)," Rabbi Witt told The Canadian Jewish News in an interview. "But we are now into the serious business of working out a program to go into the schools."

Rabbi Witt said they hope to have a tentative blueprint drawn up in the next two weeks. The Jewish Board of Education can then begin to meet with principals and directors of day schools, and discuss the program back and forth with the school board.

"We still don't know what North York is suggesting," Rabbi Witt said last week. "We'll try to initiate a visiting program for the North York personnel. It's difficult for them to talk about integration if they aren't familiar with the schools."

Rabbi Witt believes one of the major problems lies

in satisfying the requirements of the Ontario Education Ministry. Some of the curriculum changes may not be agreeable to supporters of some of the more Orthodox schools.

"I don't anticipate this will in any way be compromised, but they always have the option of continuing to operate on their own. I can see some of the schools opting out of the North York programs," he said.

Many day schools integrate subjects taught in the public school curriculum to teach them in less time. Education ministry officials regularly inspect the schools, and have always given them good results.

What is bothering many parents who support day school education, is that the amalgamation might not effect any appreciable difference in fees. Rabbi Witt said accrued deficits, the cost of substitute teachers, Hebrew text books, library and support facilities will all have to be looked at, in determining if the costs of tuition can be lowered.

Not much action taken so far on kosher probe

TORONTO — Since Canadian Jewish News contacted her during the summer, and again last week, but said when there is some news to report, she will make it available. Her report spoke of fraudulent practices by some unnamed butchers.

According to Sam Resnick, Congress staff member working with Mrs. Gross, the committee "met in July after the Plenary Session. They have a rough idea of what they want to do. At that time they set out what areas of investigation they will proceed with this fall — such as the cost of imported goods."

"But as with all organizations," he added, "they went into limbo in June, and decided not to proceed until after the holidays."

Saul Sigler, chairman of the Orthodox Division of the Va'ad Hakashruth, said the Kasher Food Consumers' Panel has contacted the Va'ad, and a meeting will take place between them soon. "It will most likely be within the first few days of November," he said. "The date of the meeting will be announced in a week to 10 days."

This is a very sensitive committee and a very sensitive subject, Resnick told The CJN. "They started out investigating high prices of kosher food, and then discovered some cases of fraudulent practices. But they will be proceeding with their work. They have not decided to drop it."

Two Toronto stores that claimed to be kosher were selling non-kosher chickens when the panel investigators visited the premises. Unlike kosher chickens, they did not have the metal seal stapled through their wings by the rabbi supervising the slaughter. In June, Mrs. Gross said no disciplinary action would be taken against the two stores, but urged people who want kosher meat to go to shops selling meat identified by the Va'ad Hakashruth — the body of rabbis that supervises kosher killing.

The names of the two stores were not released by the panel to the public, and it is not known if those practices have continued since the report was made public.

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Yariv to address Exton testimonial

TORONTO —

Gen. Aharon Yariv, Israeli information minister, who signed the ceasefire agreement with Egypt after the Yom Kippur War, will fly to Toronto on Oct. 24 to deliver a major address at the testimonial dinner that evening honoring noted community leaders: Mr. and Mrs. Eric Exton.

The dinner will take place at Adath Israel Synagogue and is being sponsored by Adath Israel Congregation in co-operation with State of Israel Bonds. The event has attracted community-wide attention and the involvement of a great many community organizations, agencies and causes with which the honorees have long been identified.

The announcement that Gen. Yariv, making his first visit to Canada, will be guest speaker at the dinner has further increased the widespread interest in the event.

He has had a distinguished and colorful career as a key figure in Israel's defence forces.

As chief of army intelligence from 1964 to 1974, he was responsible for gathering the valuable information for Israel's spectacular victory in the Six Day War. Called up to serve as assistant to the chief of staff in the Yom Kippur War, he represented Israel in the negotiations and signing of the ceasefire agreement with Egypt at Kilometer 101. He also served as special advisor to former Prime Minister Golda Meir on Israel's efforts to combat Arab terrorism at home and abroad.

After World War II, Gen. Yariv played a role in rescuing remnants of European Jewry through the Jewish Brigade, and also helped acquire supplies for the Haganah. On his release from the British army in 1946, he returned to Palestine and became an instructor in the Haganah and later adjutant to the Haganah chief of staff.



Information Minister Yariv



Murray Goldman



CP Hotels' Eitan Shafir

World News

Former head of Israeli emissaries is critical of overseas officials

By ROYSTON ALLEN
Israel Correspondent

JERUSALEM -

The former head of Israeli emissaries in the United States and Canada, Yeruham Amitai, has charged that many of this country's "shlimim" to North America do not know sufficient English for their jobs and are unsuitable in other ways.

In an interview published here in the Hebrew language Maariv, Amitai added that the Zionist organizations in the U.S. do not "lend a shoulder" to the need for immigration to Israel and that this country's leaders give lectures in the U.S. only on money and not on "aliyah."

Amitai served as head of "shlimim" for just over two years and the Jewish Agency here told me that they refused to renew his contract for a further year because he was "not really suitable: we have had some problems with him."

His replacement Yehoshua Yadin (brother of Education Minister Aharon Yadin and relative by marriage of Jewish Agency official Uzi Narkis) served for two years in the Queens district of New York, a spokesman for Narkis told me, and had an "outstanding" record there.

Yeruham Amitai wrote a report on his term in the U.S. which was somehow leaked to the pro-government Maariv Jewish Agency spokesman for immigration Naomi Ben Gur said however that Amitai had refused to officially review his term with Agency officials in Jerusalem.

The report was handed over to the chairman of the Jewish Agency, former finance minister Pinchas Sapir.

Amitai points out that immigration from the U.S. and Canada dropped by 36.8% during the first months of this year compared with the same period in 1973, and that 1973 also showed a drop.

Official statistics since the Six Day War of 1967 given to me by the Jewish Agency, substantiate this claim. The numbers given are of North Americans who arrived here with immigrants' visas or temporary residents' permits. They do not account for those who returned to their country of origin for one reason or another. These yordim are reportedly well over 50% of the total.

The figures supplied to me are: 1967 - 665; 1968 - 932; 1969 - 5,739 (eq); 1970 - 6,424; 1971 - 7,364;

1972 - 5,515; 1973 - 4,393; and for January-August of this year, 2,095.

According to Amitai, the reason for the drop - apart from inefficient handling of U.S. Jews, is not the security situation here but rather the internal political and financial postures. He also said that the immigration facilities, especially for single immigrants are often to blame.

Amitai also charges that the Israeli "alivah" department does not pull much weight in the U.S., giving the over-emphasis on the UJA and Bonds as a possible reason.

There are 36 emissaries in the U.S. and Canada, Amitai states, 12 in main offices and the other 24 in 17 regional offices.

Replying to the charges in the report, Uzi Narkis

chairman of the Agency's alivah department told the Maariv reporter that Amitai's sojourn in the U.S. "was a failure from start to finish."

Narkis pointed out that Amitai came to the post in the footsteps of "a perfect emissary, Nahum Golan," and "from the first moment, Amitai caused problems."

I asked Naomi Ben Guy why Amitai was not removed from his post if he was so bad.

"Well, he wasn't so bad," she answered, somewhat in contradiction to the words of her boss as reported in the media.

She told me that Amitai wanted to stay on for an extra year but that his contract was not renewed and that Yehoshua Yadin had taken over in his stead.

Yeruham Amitai, former head of Israeli emissaries, is seen here with a group of people.

He is surrounded by a group of people, some of whom are holding papers.

He is seen in a formal setting, possibly a meeting or a press conference.

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Gerald Lasensky (right), representing Winnipeg Mayor Steven Juba, presents city Centennial Medallion and pin to Deputy Mayor Yigal Griffel of Tel Aviv. Lasensky is executive-director of the Winnipeg Jewish Community Council.

'His voice rang across Jewish world'

Shazar was giant of Zionism

JERUSALEM (JTA) -

Israelis and Jews around the world last week mourned Shneur Zalman Shazar whose voice rang out across the Jewish world as poet, biblical scholar, Chabad Chassid, socialist, Zionist, diplomat and statesman.

The third president of Israel was buried in The Presidents' Plot on Mt. Herzl in Jerusalem. He died at the age of 84 "from a general deterioration of the body brought on by old age."

No one who ever heard Shazar speak -- and in his prime he could hold an audience entranced for three or four hours on end -- can ever forget his warmth and ardor which made him one of the finest orators of Zionism. His addresses were always filled with learning and with fervor and emotion in equal part. He would often begin, like a rabbi, with a biblical or talmudic text, and would so expound it and build upon it as to harness its own message and invest it, too, with his own thoughts and ideas.

At home in poetry as well as prose, his public addresses and private conversations always had the wealth of style of the rounded literature, and he brought to bear his scholarship in many fields: secular as well as Jewish, to further enrich his spoken and written word. His 10 years as

president of Israel (1963-73) welded strong elements of Jewish tradition and Jewish pride to the national and scholarly heritage which his two predecessors, Dr. Chaim Weizmann and Itzhak Ben Zvi, had already built into the presidency.

Shneur Zalman Shazar, whose original name was Shneur Zalman Rubashov, was born in 1889 in Mir, Russia. At home he imbibed both traditional Judaism -- in the mould of Chabad Chassidism which was his family's allegiance -- and Zionist

idealism. Influenced by the writings of Ber Borochov, the father of Socialist-Zionism, he joined the Poalei Zion (Labor Zionists) early in this century. He was active in writing and publishing works for this movement, together with Borochov, Ben Zvi, and Rachel Yanait (she later married Ben Zvi) and was jailed for it for two months in 1907.

In 1911 he spent the summer in Palestine on a kibbutz, falling in love with Rachel Blaustein, a poet from Galilee and

came under the influence of Berl Katznelson, a Labor Zionist leader. He spent the World War I years in Germany, studying and working for the local Zionist movement. He married Rachel Blaustein in 1920 and returned to Europe for four more years of academic and political work, and settled permanently in Palestine in 1924.

He was appointed to the executive committee of Histadrut, and in 1925, he joined the editorial board of Davar, the newly established labor daily, of which he became editor-in-chief in 1944 after Katznelson's death and served until 1949. During these years he was active in the World Zionist Organization and toured the world repeatedly, his oratorical qualities gaining him fame and respect wherever he appeared.

Early in 1948, Shazar drafted the resolution passed by the Zionist General Council on Apr. 12 announcing that Jewish independence would be established at the end of the Mandate. In 1949, he was appointed minister of education and culture and promulgated the Compulsory Education Law of the fledgling state. Following the Soviet Union's refusal to accept him as ambassador, he became a member of the Jewish Agency executive and for

years headed its education department. From 1956-60, he headed the Agency's Jerusalem executive.

His literary output was enormous, with by no means all of it yet published. His first recorded effort was a magazine he edited at the age of 10. He was at home in Yiddish, Hebrew and English. His main field of research was Shabbateanism -- the study of the Shabbetai Zvi and subsequent messianic movements which swept European Jewry in the 17th and 18th centuries. His studies here won him acclaim as a scholar and innovator.

He was also one of the first to introduce Bible criticism to the Hebrew-reading public with his A History of Biblical Criticism (1925) in collaboration with Max Soloveitchik. He also wrote on socialist philosophy, and his book of biographical vignettes Morning Stars (1967), is full of first-hand accounts of the early giants of the Socialist-Zionist movement. His writings also included On the Ruins of the House of Frank (1923), a study of the Frankist movement; The Light of Personalities (two volumes, 1955); and several translations of Hebrew poetry into Yiddish.



"One of the finest orators in Zionism."

Population increase is small

JERUSALEM (JTA) -

At the beginning of Rosh Hashanah the population of Israel was 3.4 million, the Central Bureau of Statistics said. That figure included some 2.9 million Jews, and more than 500,000 non-Jews.

Nearly all the non-Jews are Arabs. According to the bureau's spokesman, the Israeli population rose by 2.8% during the outgoing Hebrew year. The Jewish population rose by 2.6%, compared to a 4% increase among the non-Jews.

There were 93,000 more Israelis on Aug. 31, 1974, than on Sept. 1, 1973. Some 75,000 of them were Jews, and 18,000 non-Jews. Some 61% of the additional Jews (45,500) were the result of natural growth, and 40% were olim. All the additional non-Jews were due to natural growth.

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Winnipeg's centennial medallion is city's gift to Tel-Aviv mayor

TEL AVIV -

The mayor of Tel Aviv-Jaffa, Shlomo Lahat, was the recipient of Winnipeg's Centennial Medallion and pin, as a gift of Winnipeg's Mayor Steven Juba. In the absence of Lahat, who was on vacation, the presentation was made to Deputy Mayor Yigal Griffel, who also received a medal and pin,

at a ceremony recently held at Tel Aviv's City Hall.

Representing Winnipeg at the ceremony was Gerald Lasensky, executive-director of the Winnipeg Jewish Community Council, Canadian Jewish Congress (Western Region), who had been entrusted with the task by Mayor Juba.

Lasensky was in Israel as the only Canadian among 25 invited participants at a seminar held at Tel Aviv University during August on Violence and Defence in Jewish History and Contemporary Life.

The seminar was conceived, and later initiated, by the Tel Aviv University Chancellor, Dr. George S. Wise, during

the first week of the Yom Kippur War, and marked the official inauguration of the Chaim Rosenberg School of Jewish Studies at TAU. It was under the chairmanship of the distinguished Jewish historian and scholar, Professor Salo W. Baron, professor emeritus of Jewish History, Literature and Institutions at Columbia University.

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Rabbi YITZCHAK

WINNIPEG -

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The Royal Bank
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TELEPHONE:

Negev dinner to honor Phil Granovsky

By SHELDON KIRSHNER
TORONTO

Phil Granovsky, the quiet, soft-spoken president of the United Jewish Welfare Fund, is often asked why he devotes so much of his time and energy to community work.

The same question was put to him the other night at his Bayview Ave. home. A slight, fair-complexioned man of 53, Granovsky smiled. "I've got a simple philosophy," he said, invoking an old Jewish maxim. "I believe that any individual who benefits from the community has an obligation to put something back in."

Increasingly throughout the years, Phil Granovsky has indeed been true to his word. Aside from being the outgoing president of the United Jewish Welfare Fund, Granovsky is vice-president of the United Israel Appeal and vice-president of the Jewish National Fund.

As well, Granovsky has been a vice-president of the Toronto Zionist Council, a group captain of the Red Feather Campaign, president of the Wilson Heights B'nai B'rith Lodge and president of the Adath Israel Synagogue.

On Nov. 27 at the Royal York Hotel, Granovsky will be the Negev dinner honoree "in recognition of excellence in communal leadership and dedicated service to Israel." The JNF's Negev Dinner is the largest and most prestigious annual event in the Jewish communal calendar. Last year's honoree was John Diefenbaker.

In February of next year, Granovsky will relinquish the presidency of the United Jewish Welfare Fund. He was elected to the position two years ago in February.

Granovsky will, however, continue to sit on the board until 1977. Reflecting on his term of office, Granovsky counts as one of his major achievements the unanimous approval by the trustees of the North York Board of Education to study the possibility of funding secular studies in Jewish schools with provincial funds.

"I hope the matter will be resolved soon," he said in an interview. "The trustees' decision was a historical one—a breakthrough. Non-Jewish schools will probably follow our lead."

Granovsky said the needs of Israel are tremendous, but at the same time we must have a strong local community to raise money for Israel. It's really an interlocking issue.

A good part of UJA funds channeled to the community here goes to help Toronto's poor, who constitute 7% of the community's population. By definition a family is considered poverty-stricken

if its total annual income is less than \$4,500. The majority of poor in this city consist of elderly people and immigrants (who have been in the country five years or less).

Granovsky said it should come as "a piece of shocking news" that 7% of the community's populace find themselves below the poverty line.

"I doubt whether many of us in this community are aware of the problem," he remarked. "Jews, too, have the impression that all Jews are well off."

Phil Granovsky was born in Romania in 1921 of Russian parents. The Granovsky's immigrated to Toronto in 1926. Brought up in the Bathurst-Ulster Streets area, Granovsky attended the predominantly Jewish Harbord Collegiate.

An exceptional athlete, Granovsky played on the school football team in 1937 and 1938. "They tell me I was a good player," he laughed. But Granovsky made his mark in sports as a premier sprinter. He probably reached his peak as a runner in 1938 when he represented Canada at the British Empire Games in the 100 and 200-metre sprints. He won neither race.

He enrolled in chemical engineering at the University of Toronto in 1939 but dropped out soon afterwards because he disliked the course. Granovsky entered his father's food importing and

candle manufacturing business. He has never regretted leaving his studies. As he put it: "I've always enjoyed business. I find it fascinating."

Granovsky, his brother Irving and their late father, founded the business they run today — Atlantic Packaging Company — in 1945. Atlantic, which produces paper, paper products and plastics, employs some 750 workers. Granovsky is chairman of the board.

Despite his busy schedule, Granovsky still finds time to indulge his deep-seated interest in athletic events. He holds season tickets to the hockey Maple Leafs, the football Argonauts, and the basketball Braves.

He is not, as he says, an opera buff, but he enjoys stage dramas and musicals, and revels in the jazz of Pete Fountain. Granovsky is married to the former Shirley Rockfield. They have three children: Fabla, 26, married; Maxine, 17; Ronald, 24, an M.A. student in England; and Stanley, 22, who lives in California.

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Bialik Hebrew Day School grade 5 students Kenny Wynn, Rona Schwartz, and Yura Dembin carefully examine bronze ritual food vessel from the Shang Dynasty, part of the Chinese Exhibition at the Royal Ontario Museum. The much-praised exhibition will run to Sunday, November 16. (ROM photograph).

Bonds honors Arnold Portigal for his many leadership services

WINNIPEG

Winnipeg's Israel Bond campaign gained momentum with increased sales and a firm base for continuing efforts at the Man of the Year Dinner honoring Arnold A. Portigal for his many leadership services to community and Israeli causes.

"Israel depends on us, our job is to give them the wherewithal for reconstruction and development," declared guest

speaker Sam Rothberg, of Peoria, Ill., general chairman of the Israel Bond Organization.

Urging the dinner audience to lend Israel, as much as possible through Israel Bonds, he said investment dollars were essential to help Israel through its most difficult years. Israel had to pay off the \$8 billion cost of the Yom Kippur War and its current defence budget of \$3.5 billion was an

all-time high. The Israelis themselves were providing their government with compulsory and voluntary war loans, on top of the highest rates of taxation in the world and spiralling inflation.

Rothberg presented Portigal with the Eleanor Roosevelt Humanities Award medalion, noting that this was the first time the award had been presented in Canada.

Other speakers were

Zvi Garay, representative of Keren Kayesod-United Israel Appeal of Canada; Philip G. Givens, of Toronto, national president of the Canadian Zionist Federation; Mrs. Sam Moser, Winnipeg Women's Division Bond chairman, and Councillor Bernie Wolfe, representing Mayor Steve Juba, who left a council meeting to present a Community Service Award to Portigal, and a certificate of honorary Winnipeg citizenship to Rothberg.

Givens paid tribute to Portigal for his many contributions to the Jewish community in Winnipeg and across Canada. "The 40,000 Zionist families in Canada owe a great debt of gratitude to Arnold Portigal," he said.

In response to the dinner honor, Portigal said: "My reward has always been the hope of a strong and prosperous Jewish state. Israel Bonds play a vital role for the land and the people of Israel. They are a vital lifeline in Israel's record of achievement and need our maximum support."

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Stirring address by Begin

LONDON, Ont.

Israel will never allow a Munich-like appeasement in the Middle East, Menachem Begin told a mass rally in Or Shalom Congregation last week.

In a stirring speech, he said Israel was determined not to surrender any more territory. And the Likud Opposition leader said the "surprise" war of last year will never be repeated again because Israel has the deterrent capability which the Arabs are very aware of.

War in the Middle East, he continued, is not inevitable, since the Arabs know that Israel's armed forces are stronger than ever.

Israel must have patience and fortitude to wait the Arabs out, he added. In spite of the Arab oil blackmail he felt relations with the European countries will improve, especially with France.

Begin came to London, a small Jewish community, because he felt that it is vital that the message of Israel's hopes and aspirations gets to every community, large or small. Hundreds of London Jews, as well as some of the leadership from other communities in southwestern Ontario, heard his speech.

During the time of Israel's crisis for survival last October, they rallied to Israel's aid with a flood of Israel Bond loan dollars, which set an inspiring example for the entire community.

That support has been forthcoming without interruption since the Yom Kippur War.

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Yeshiva program

Post-graduate students combat intermarriage

Rabbi YITZCHOK NEGER

WINNIPEG — "You shall spread to the north, east, west and south," was the theme which approximately 50 young Yeshiva students brought to life at the innovative Torah SEED (Summer Educational Environmental Development) program sponsored by Torah Umesorah, the National Council of Hebrew Day Schools.

The program began in June and was composed of four separate educational task forces establishing "mini yeshivot" in Mexico City, Cincinnati, Seattle and Winnipeg. The "mini yeshivot" were modelled after the institutions in which the students are enrolled — Ner Israel Rabbinical College, Baltimore, Md.; Rabbinical College of Tel She, Cleveland, Ohio; Yeshiva Toras Chaim, Denver, Col.; and Beth Medrash Govoha, Lakewood, N.J.

The 12 graduate and post-graduate students visiting Winnipeg are enrolled in the Ner Israel Rabbinical College of Baltimore which established a yeshiva in Toronto over 12 years ago.

Co-ordinator of the program Avi Shulman of New York said: "Winnipeg was chosen as a centre because, although it has a large Jewish population, there is a very high rate of intermarriage between Jews and those of other faiths."

Shulman said intermarriage is considered disastrous because the children of a mixed marriage are usually not raised in the Jewish faith.

"There is a tremendous erosion of the Jewish religion throughout North America," he said. "The visiting scholars have volunteered to spend six weeks teaching with no pay. Their visit to Winnipeg was sponsored by Rabbi Shmuel Himelstein, principal of the Winnipeg Hebrew School."

Shulman said it is the first time post-graduate rabbinical students have gone out into smaller Jewish communities to teach. Since there are very few Jewish post-graduate institutions, it gives the communities exposure to intensive religious study.

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Editorial

The Canadian Jewish News

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UN has lost claim to credibility

The United Nations General Assembly this week lost all claim to credibility as a responsible world body dedicated to justice for all when it voted overwhelmingly to invite the Palestine Liberation Organization to take part in a major debate on the Middle East.

Only four nations voted against the resolution, and Canada was not one of them. Fence-straddling, waffling and timidity have characterized this country's foreign policy for far too long. If ever there was a time when Canada could, in all good conscience, have voted nay, this was it, but we used the weak-kneed device of abstention, along with 19 other nations that lacked the courage to spurn a spurious neutrality.

Now, for the first time in its history, the United Nations General Assembly is giving a terrorist organization, responsible for the murder of innocent civilians, including the schoolchildren of Malat, to come before a world body on the basis of equality with recognized governments. The PLO has been pardoned for its savagery, for its barbarism and inhumanity, and the pardoners were 105 nations that cast their votes in a surrender to the forces of evil.

Ten years ago, the PLO in its so-called national covenant, strengthened and reaffirmed in succeeding years, called for the purging of the Zionist presence in

Palestine. The establishment of Israel, in the eyes of the terrorists, "is fundamentally null and void." The covenant, endorsed in Cairo last June, does not attempt to conceal the goal of the PLO: the destruction of Israel. The invitation to the PLO to participate in the forthcoming debate is a flagrant breach of the United Nations Charter which was to usher in a new age of brotherhood among the nations of the world. The PLO does not represent anything but a minority of Palestinians, and to accord it the rights and privileges of a sovereign power is a travesty of justice.

Only the United States, Bolivia and the Dominican Republic joined Israel in opposing the resolution to whitewash terrorism. We regret that Canada saw fit to keep silent, for in this instance, silence gave consent to a majority act that says murder and terrorism and barbarism are acceptable tools in the international arena.

The resolution sponsored by the Arab bloc and its Soviet supporters was a test of national courage, and Canada and the other abstainers were found wanting. It would have made no difference to the outcome had Canada and some or all of the other abstaining nations cast their votes in opposition to the resolution, but it would have been a refreshing affirmation that we place morality above political expediency.

Opening meetings of Congress to press is long overdue move

Milton Harris, who was named chairman of the Central Region of the Canadian Jewish Congress last June, is a man of refreshing candor. Platitudes are not for him. He believes Congress should deepen its involvement in several important areas, particularly education and attention to the needs of small Jewish communities. And he doesn't hesitate to speak frankly about matters that disturb him and which he hopes can be rectified.

One of his projects is to open Congress executive meetings to the Jewish press, and it is a goal which may be difficult to reach. In a recent report, Mr. Harris said most of the major issues that come before the executive should not be discussed behind closed doors. He feels — and we couldn't agree more — that the Jewish community has a right to know what is being said. He wants to change for the better the public's image of Congress as "a small group of established people who make peremptory decisions, always unanimously arrived at, about major issues in the community." This image is far from being accurate, Mr. Harris declares, and he blames the misconception in the public's mind on the fact that the executive has kept them from knowing.

Where we part company with Mr. Harris is on the kind of open door policy he has in mind. He talks of permitting the Jewish press to cover executive meetings "under closely controlled guidelines." We have

a suspicion that "closely controlled guidelines" would effectively muzzle the reporters in carrying out their journalistic duties.

We agree with Mr. Harris that personnel matters should not be publicized in the press, but we are uncertain what he means when he says "sensitive issues" should also be discussed behind closed doors. The history of publicly-elected bodies that permit the press to attend except in cases where "sensitive issues" are on the agenda, (the definition of the words is whatever officialdom wants to make it), doesn't make happy reading. The expression, "not in the public interest," is a familiar one, and in many instances, a phoney one.

Mr. Harris is to be commended for the promising start he has made in his duties as chairman of Central Region. But if he wants to rebuild the image of the region, he must, in addition to many other areas that need attention, let the press attend executive meetings without being shackled by unnecessary restrictions.

It is the responsibility of the press to report accurately and fairly what transpires. As far as The Canadian Jewish News is concerned, these are the guidelines we follow. The "closely controlled guidelines" Mr. Harris refers to, whatever they may be, are unnecessary and a hindrance to achieving the very results Mr. Harris has in mind.

The doctrine of the scapegoat is alive and flourishing in Athens

The reports from the Greek press, as quoted in the bulletins of the World Jewish Congress, present a depressing picture to the Jewish observer. Virtually out of nowhere, in a country without a tradition of either governmental or popular anti-Semitism, has emerged a chorus of undisguised and unalloyed Jew-hatred. It is a strangely convoluted line of "reasoning" that has led to this Judeophobic barrage.

Greece has suffered a humiliation in Cyprus at the hands of the Turkish enemy. The world power that has it within its means to exert pressure on Turkey to withdraw from Cyprus is the United States. That country has failed to apply such pressure. The secretary of state of the U.S. is Henry Kissinger. And Henry Kissinger is a Jew.

Therefore — and this "therefore" contains the rub — the entire existing embarrassment that Greece is suffering is a Jewish machination, conspired in, and planned by Mr. Kissinger and his Hebrew co-religionists — all for the benefit of their Israeli homeland.

Native and childish, the kind of rubbish to be found only in eccentric and extremist hate-sheets? The sad truth is that this hate-mongering has been appearing in publications of both the right, left and centre. In fact, one Greek newspaper which was anti-junta in the time of the recent dictatorship even uses its anti-Nazi record to prove that it can truly and objectively discern the "Nazism" in

Mr. Kissinger and his Jewish backers because it is not blinded by anti-Semitic prejudice.

The bias shown in the various editorials, articles and letters to the editor in newspapers in Athens, Salonika and elsewhere, stems from three sources: There is the old ingrained, theological prejudice based on Christological sources endemic in certain parts of the Orthodox Church, (the U.S. secretary of state is repeatedly referred to as "Judas Kissinger"); the racist Protocols of Zion-type of modern anti-Semitism propagated by the Nazis; and the New Left anti-Israel doctrine of the current radical fashion.

There is a sad sameness in the history of these anti-Jewish press orgies. The political leader of Jewish origin who is generally the object of attack, is himself quite remote from any personal or political link with a Jewish cause. This was certainly the case with Walter Rathenau, a German-Jewish economist, who was gunned down by assassins in the stormy period after the First World War. Whatever one may think of Henry Kissinger, it is quite clear that his Jewish background plays little part in his political and diplomatic activities. But this has not, and does not, deter those who are looking for a convenient and available whipping boy.

If anyone has any doubt about it, the doctrine of the scapegoat is far from dead. It is alive and well and flourishing in Athens.

Future of former finance minister Sapir poses intriguing political question in Israel

By YORAM KESSEL

JERUSALEM (JCN) —

In search through Israel's fundamentally non-stratified society for the most prominent elite, political scientists and pundits alike over the past decade have inevitably been driven to one inescapable conclusion.

Not any easily defined political grouping, not the generals, not the bureaucrats, not even the Egged bus drivers, but friends of the erstwhile finance minister and now Jewish Agency and World Zionist Organization Chairman, Pinchas Sapir, represented, in fact, the most influential elite in the power structure.

This was because Sapir had gradually secured a reputation both as the undisputed eminence grise behind Golda and her government, and as the virtually unchallenged master of the nation's economic life.

But when Mrs. Meir stepped down, Sapir confounded those who dismissed his oft-expressed intention not to succeed her as so much political cant, and threw his enormous political weight behind the candidature of Yitzhak Rabin.

Meanwhile Sapir preferred himself to opt out of the cabinet altogether for the Jewish Agency on the ground that this was now where his real work had to be done.

"One million immigrants are more vital than 100 Phantoms," he remarked. Just where, however, this leaves him today and whether the immense influence he has exerted in the past is still his to wield is one of the most intriguing questions on Israel's political horizons.

Born Pinchas Koslowsky in 1909, he received an Orthodox upbringing in the small Polish town of Suwalki. He took the Hebrew name after immigrating in 1929.

There were a number of years in prison during the Mandate (almost a prerequisite for an Israeli politician) for leading a picket on behalf of Jewish laborers who, it was felt, were being discriminated against by the industrial establishment in favor of Arab workers.

Sapir's rise to national leadership has been quiet, both in the pre-state period and after 1948. He came to prominence on



Pinchas Sapir

the eve of the War of Independence as an excellent illegal-arms purchaser and then as a more than able administrator in the ministries of defence, commerce and industry and finally finance.

In later years the hawk-eyed control and delegation of public funds, and his last-word brooding over Labor Party politics, became key elements. Whatever the image, there could be little doubt of the real power derived in both these fields from a fascinating ability to make others dependent on him and his decisions.

But the accumulation of power on the basis of personal involvement has not been the outcome of a meticulously geared strategy of ambition. It is rather, as one informed observer puts it, "part of a genuine conviction that his personal intervention is vital to ensure that things do in fact get done."

For all the wariness to delegate authority Sapir is to be credited with a readiness to bring in industrious young people and give them a chance to move ahead.

Invariably, though, he outpaces them from the sheer drive and the regular 18-hour working day he puts in from dawn at his modest Kfar Sabz home where he settled on first arriving in the country and where he lives alone since the death of his wife three years ago.

There are two facets to the evaluation

of the Sapirian system of economics — on the one hand, acknowledgment that things do in fact get moving; and on the other, a belief held by many professional and amateur economists alike that the excessive centralization based on personality rather than ideology was symbolic of the ills besetting the Israeli economy.

In answer to the charges of defects thus inculcated into the economic structure, his enthusiastic backers counter: "How can one relate an occasional aesthetic blemish to the pure monetary value, the flow of which into the national economy Sapir attains."

His greatest ability, indeed, has been in fund-raising efforts on behalf of Israel and in ensuring capital investment. And whatever the charges, never has there been a notion in anyone's mind that there has been anything of personal gain as a motive behind the system.

According to close associates nothing entices him more than meeting people at all levels and on the job. The honest forthrightness and warmth have endeared him to Jewish communities abroad, especially the business community, for whom he might represent the Israeli prototype of the self-made man.

On the political plane, much of the influence he accumulated emanated from a two-year period, in 1968-69, when he surprisingly decided to give up the finance portfolio and assumed the secretary-generalship of the Labor Party.

In determining to plunge directly into Zionist work again, Sapir was adding to the Jewish Agency another factor in its already bolstered authority. Few recall that in the pre-Six Day War era the agency budget hardly exceeded \$100 million, whereas now, as fund-raising efforts in the wake of the war were channelled through it, it is some \$500 million.

Then came the interpretation of this new reality in organizational terms, with the reconstitution of the agency to encompass the non-Zionist fund-raising Jewish world.

Now Sapir's own dynamism and authority have accorded it further strength. He talks enthusiastically of his vocation — "An emissary in twofold" he declares: "of Israel in the Diaspora knocking at

every door and every heart; and of the Diaspora in Israel preparing the ground to receive the immigrants."

Internally, however, there is the possibility that his authority, if not the respect for his ability, is on the wane.

With a new more technocratic phase in the economy being ushered in, and if Rabin continues to consolidate his own authority independent of the man who gave him the vital boost into the saddle, then the supreme power which has been Sapir's will belong to an era that is past.

Anti-Semitism in the U.S. 'astounding'

By E. KAHAN

DUBLIN (JCN) —

The Voyage of the Damned is the story of a shipload of pre-war Jewish refugees from Germany who travelled hopelessly seeking refuge. Gordon Thomas, one of the co-authors, who is non-Jewish, has just returned from a promotion tour for the book in the United States and met him at his home in Co. Wicklow, near Dublin.

He was still astonished by the evidence of anti-Semitism which he found on a trip which took him to 38 cities and which he believed was, in part, reaction to his book.

"They resented having to face the facts (for example, the part played by President Roosevelt when refugees from Nazi Germany tried to enter the U.S.). Unable to combat the truth, the anti-Semites resort to their bullyboy tactics or, if they are clever, try to exercise their influence on the media."

Thomas illustrated what he meant. In San Francisco, the producer of a break-fast-time TV show said he could not invite him to discuss an essentially Jewish subject, because there were so many Nazi sympathizers in that city. In Atlanta, invitations from local radio and TV stations were withdrawn because, as one commentator told him: "We would all be lynched for giving air time to anything that might be pro-Jewish." In Cleveland, he met the same excuses, with the qualification that if he was to appear, equal time would have to be given to the local Arabs.

Thomas was also subjected to many telephone threats — as "a Jew-lover." These came from the American Bund, a neo-Nazi organization; from the Los Angeles chapter of the American Nazi Party as well as from individual fanatics in many cities, including Minneapolis, Milwaukee, Chicago and (predictably) Dallas.

In studying the media, Thomas found a curious situation in their approach to Jewish topics. "It seemed to me," he said, "that they liked to keep Jewish subjects on the level of Marjorie Morningstar, or if they have to deal with the Nazi period, then better it stays on the level of Cabaret." The dangers are very real. Soon we might reach the sick situation, which I heard, when one TV commentator suggested: "What we need now is a musical called Rock around Dachau, to try and get some perspective into the past." Incredible and sickening though these words are, they provoked, a favorable response in his audience.

In another TV show in which he appeared, it was clear that all the host wanted was to use the session for some baiting. He was asked: "Just tell us where the American Jews were when their European kind wanted them? Why weren't our local Jews looking after them instead of expecting the rest of the world to?" Indeed, he did find a "certain amount of uneasy reaction" among Jews themselves when this topic was broached. He recalled such an occasion in California.

"When I examined the question of the role of American Jews as a whole during the pre-war period, then they became uneasy; and one or two finally stood up and said that they had not done enough and that I had touched a guilty core in their memories. If I had done so, then I am glad."

When he reached Washington, he found himself, as he put it, embroiled in further controversy for reminding his audiences that they would not have had Henry Kissinger as secretary of state if another ship had been turned back by President Roosevelt. "The great anti-Kissinger movement had begun to gain a groundswell," his remarks touched off a whole spate of calls on the lines of "We should have kept that (expletive deleted) out of this country, along with all of his kind." It was shattering to see how intense, how unbalanced some of the callers were.

His summing-up was disquieting. "I believe," he said with conviction, "that a new kind of anti-Semitism is emerging all across America, that it is steadily seeping through whole sections of the American community as a result of national uncertainty arising from among other things, Watergate, Vietnam, and growing isolationism among Americans. It is no longer a matter of can it happen. It is happening. I have seen it, experienced it and hated it."

Some are even Orthodox Jews

Nothing worrisome' in guru movement

By NECHEMIA MEYERS
CJN Israel Correspondent

REHOVOT —

Israel's three smallest collectives are inspired not by the ideals of socialism and Zionism, but by those of Indian mystic Guru Maharaj Ji. These "kibbutzim", called ashrams (shelters), are the home of several dozen young Israelis who dedicate their earnings and efforts to the cause of the guru, leader of a six-million strong world movement promising no less than eternal satisfaction, happiness and tranquility.

In addition to actual members of the ashrams — located in Tel Aviv, Haifa and Jerusalem — there are hundreds of others, drawn by belief or curiosity, who come from time to time for evening meditation sessions. Participants in these gatherings squat on bamboo pads and face the rotund guru's picture. Then, following a "satsang" (discourse) on such matters as truth, illusion, energy and meditation, various believers explain how the guru has influenced their lives. They have experienced, so they say, manifestations of the Divine Light; they have heard music, tasted the nectar of the body.

The guru's followers, it should be clear, are not a group of exotic wildmen. Unlike the orange-robed disciples of the Hari Krishna cult, they look and act, outside the ashram, pretty much like other Israelis. Some are even Orthodox Jews.

Yoel, a 20-year-old student at Bar-Ilan, Israel's religious university, sees no conflict between his attachment to Judaism and the guru. "On the contrary," he says, "what I've learned here in the ashram has given me greater understanding of the prayers I read in the synagogue. I no longer simply recite the words; I also feel them inside me."

For Tzila, a young Tel Aviv housewife and mother, the guru's teachings have been a substitute for Orthodox Judaism. Though brought up in an agnostic home, she was for a time attracted by Chassidism, with its emphasis on man's desire to be one with God. "My husband and I," Tzila explains, "even thought of becoming Chassidim in order to achieve that feeling. But instead we came to the ashram and found an answer to all our questions. We are content. No longer do we compulsively push ahead trying to keep up with our neighbors. We have found happiness."

A kibbutz youngster, now serving as a youth movement leader in Haifa, claims the guru's teachings have helped him to find things, like love, for which he had always been searching. "Beforehand," he said, "I had experienced moments of love; now I am filled with love. Once I was tormented with doubts; now everything is clear."



DRUSE BUSINESS VENTURE

The Druse Bazaar, which opened in Daliat el Carmel last week is a good place to buy imported "kitsch" from Hong Kong and other Far Eastern points, says IPPA Agency.

Only

By JERRY F.

VENICE, Italy
 It's just a way station, signs in the there. Such a da Ghetto" as you have read.

The street somewhat alive. It is a local restaurant see the art their old sh children joy is the Jewi Venice -- but not Jewish.

For today in Venice, the city. On still live in ghetto which

J

By J.B.S.

(Last of

Life in that live jovous ex nomic su frustrati seh" (he "Oy, s'iz hard to pressio quently i lech. Ne periods s'ombre Jewish welcome course. (some s there wa women s music of (klezmer combinat jester -- women s the enter Hanuk vided a even if candle l gifts for the milit the Hash Purim broke the life dur Purim w terous a in our Jews we point at between chai," th and "arun villain of recall an such an even on Purim g baked sw made up the Megil

No J

spark from the torah

By RABBI ME

Parshat Noach
 Noach ish tzad eous man

No one like everyone worl world would go Take Noah. good man him and his a today. Et ho

Noah sp praving braham the fir credit to Noa ancestor also?

The answer business too G-d, but he did around him worship, imm A Jew is not whether he al but sees th also.

Abraham, w might told h

Only handful of families still remain in the treasure-filled ghetto of Venice

By JERRY FAIVISH

VENICE, Italy -

It's just a short distance from the railway station, and the yellow, bilingual signs, in Hebrew and Italian lead you there. Such street signs as "Sotoportego da Ghetto" and "Ghetto Vecio" indicate you have reached the Jewish ghetto.

The streets are narrow and they are somewhat dingy, but still the area is alive. It is filled with the smells of the local restaurants and bakeries; you can see the artisans working diligently in their old shops; and you can hear the children joyfully playing soccer in the campos (plazas or squares). The area is the Jewish quarter of the city of Venice -- but many of these people are not Jewish.

For today, there are but 700 Jews in Venice, and they live in all parts of the city. Only about 20 Jewish families still live in the ghetto. But it is the ghetto which contains the offices of the

Jewish community, the old age home with its kosher restaurant and mikveh, the rabbi's office, the synagogues, and of course, its history. Herein lies the heart of Venetian Jewry.

The first documents linking Venice and the Jews, dates back to the year 945--992 when the Venetian Senate forbade the captains of ships sailing from or sailing to the Orient, to accept Jews on board. In time, however, a few Jewish merchants originating from Germany and the Middle East settled in the city, Giudecca (the quarter inhabited by Jews) is mentioned for the first time in 1090. The Jews didn't live in the city, but on a neighboring island called Spinalunga.

But the ghetto itself, only started in March 1516, when local authorities decreed that the Jews, who were mostly merchants, should be confined to a specific area. In fact, it was here and at this time that the word "ghetto" originated. For the area assigned to the Jews was a local, unused steel foundry

and in Italian, the word for casting iron was "getto". Thus in Venice, there was an association between the former steel foundry, and the place of the Jews -- and eventually the word "ghetto" came from "getto". This new word developed and a corresponding cultural and etymological association had been created.

After its establishment, the ghetto flourished as a Jewish cultural and religious centre for over 300 years and what you see today are the remnants of Jewish Venice at its peak. When you visit the museum, you become immediately engrossed in the fascinating and beautiful Jewish religious artwork, which abounds here. Here one will find various styled menorahs, 18th century rimmonim, silver crowns for Torahs, old Torah scrolls and a display of hand made embroidered parochets, including an exquisite one portraying the giving of the Torah at Sinai.

A short walk away from the museum is the Spanish Synagogue. In the ghetto,

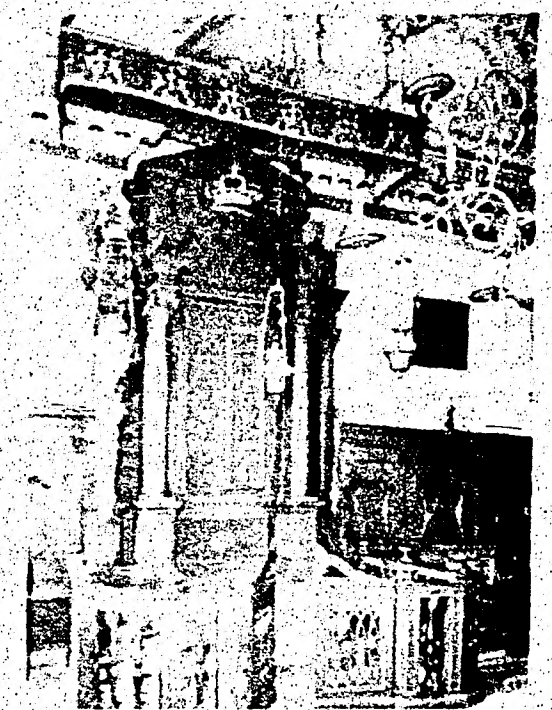
there are still five synagogues, but this is the largest and most well known one. It was built in the 16th century and was designed by the architect Baldassare Longhena. The numerous chandeliers and the large red curtains give the synagogue a rich flavor, reminiscent of some of Europe's famous palaces.

Surprisingly, these treasures of Venice all survived the looting and destruction normally associated with the Nazism and Fascism of World War II because of the aid of the local populace. But nowadays, they aren't extensively used or appreciated by the local inhabitants. For the population of Venice and the Jewish inhabitants in particular, is in a state of decline. The old people are dying and some of the younger ones are moving away. But, nevertheless, here in the ghetto, the glory and the beauty of the past still remain, especially for those who seek to find it.

Jerry Faivish is an Osgoode Hall law student who has returned to Toronto after spending the summer travelling through Europe.



One of Venice's beautiful synagogues, the Great German Synagogue, built in 1529.



This is the Ark of the Law of the Italian Synagogue in Venice, Italy, built in 1575.

Those welcome interludes

'J.B.' recalls life in the shtetl

By J.B. SALSBERG

(Last of series)

Life in the shtetl provided the Jews that lived in it little opportunity for joyous experiences. The battle for economic survival was all-consuming and frustrating. "Ov, vu nemt men parno-seh" (how do I earn a livelihood) and "Ov, s'iz shver tzu zein a Yid" (it's hard to be a Jew) were the twin expressions that one heard most frequently in Lagov and all other shtetleches. Nevertheless, there were brief periods when the sun broke through the sombre skies that covered shtetl life.

Jewish weddings in shtetl provided welcome interludes. There was, of course, much crying at such events (some say this was half the fun) but there was also a lot of dancing (men and women separately, of course) to the music of the imported musical kapella (klezmerim). The traditional badchan, a combination master of ceremonies -- jester -- entertainer, first tapped the women's tear ducts and then provided the entertainment.

Hanukah, coming in mid-winter, provided a modest elevation of spirits even if only for a week. There was candle lighting, no cheder, bits of gifts for the young and great pride in the military prowess of our ancestors, the Hashmonaim.

Purim, on the threshold of spring, broke the thick ice that coated shtetl life during the long winter months. Purim was permissive, joyous, boisterous and also inspiring. Every one in our shtetl knew that on Purim, Jews were allowed to imbibe to the point at which they couldn't distinguish between "baruch (blessed be) Mordechai," the hero of the Book of Esther, and "arur (cursed be) Haman," the arch villain of the same story. But I can't recall anyone in Lagov ever reaching such an advanced stage of inebriation, even on Purim.

There was the usual exchange of Purim gifts, consisting mainly of home-baked sweets and fruit. Young boys, made up to represent characters of the Megilat Esther, walked from house



J. B. Salsberg

to house staging skits or singing ditties like: "Heint is Purim, morgen is ois, git mir a groshen un varft mich a-rois." It was a jolly day that also inspired everyone to hope that just as our forefathers triumphed over Haman, their mortal enemy in ancient Persia, so we too shall triumph over our present-day Hamans.

Pesach (Passover) lifted the shtetl to majestic heights. It was spring at last! Everything, but everything in Jewish homes was taken out of doors, washed, scrubbed, varnished and returned only after the interior was white-washed or painted. But as a rule it was white-washed with "bluechtz" (blue liquid added) to give the white-wash a dash of color. Every bit of new clothing was put aside for Pesach.

The ceremonial seder and the collective reading of the Hagadah was the annual highlight of Jewish experience. Aside from everything else, Pesach afforded another opportunity for total identification with the glorious liberation of our ancestors from Egyptian slavery. The victories of the past certainly helped the shtetl to survive and to anticipate similar miraculous happenings.

But Simchat Torah was truly unique! It afforded the last escape from the inhospitable reality that was lurking at the shtetl gates. Succoth (feast of Tabernacles) was alright in its way, what with eating in the sukkah (males only, of course) and the ethrog and lulav. But rain and sudden cold-spells

took much of the joy out of it. But Simchat Torah (rejoicing in the law) redeemed it all with a brilliant spiritual finale.

But the big thing was Simchat Torah day itself. The hakufot continued for a very long time. Every adult male in the community was evidently given the honor of marching around the bimah, clutching a Torah in his arms reciting the appropriate portions as well as joining in the singing. Many lechavims were exchanged in the adjoining Beth Hamidrash, during and after continuing hakufot.

But the most indelible picture of the shtetl's Simchat Torah that remained with me was that of respectable Jews, with Torahs in their arms, dancing their way out of the synagogue and into the market square. I especially recall seeing my grandfather hopping up and down with the Torah in his arms right in the "mark" and the entire group singing away. What a spectacle!

In retrospect I would say that few of the shtetl people were learned men or scholars, but the very word Torah had acquired the symbolic expression of what they were or would like to be. Their dancing into the square with the Torah was, perhaps unconsciously, a brave manifestation to a hostile world as if to say: "Here we are. This is us! Like it or not we shall survive!" And so, again and again, the shtetl Jews raised their voices to the grey skies and sang: "sisu vesimcha besimchas Torah, sisu vesimcha besimchas Torah."

But I could swear that their singing in the market square was punctuated with the old plaintive cry of "Ov, lateh," and "Ov, futer in himl!"

Did "Ov tateh," in the midst of "sisu vesimcha" express the ever-present uncertainty about parnose? And did, "Ov, futer in himl!" stand for the eternal prayer to be liberated from the golus (dispersion), the alienated and hostile world in which they lived? I rather think that they did mean just that, even while dancing and singing with the Torah in their hands outside of the synagogue, in the shtetl's public square, on Simchat Torah.

By JANICE ARNOLD

MONTREAL --

If you're a typical Jewish Canadian, you probably live in a large urban area of Ontario or Quebec, are married, speak English at home and consider it your mother tongue, and are 33.8 years old.

Or at least that is what an extensive study of the Jewish population by Joseph A. Norland for the Canadian Jewish Congress indicates.

Norland, an employee of Statistics Canada, has compiled data gleaned from the 1971 Canadian Census, pertinent to the Jewish population, into a series entitled Canadian Jewish Population Studies. The first four booklets in the series were published between November 1973 and June 1974.

In 1971, there were 296,945 Jews by ethnic origin in Canada of whom 276,025 or 93% said their religion was also Jewish. A new "computer edit" procedure automatically changed any answer on the census form of Jewish "by religion" but not "by ethnicity" to "Jewish by ethnicity."

Canada is unique in identifying Jews by both religion and ethnicity.

Canada's Jewish community is the seventh largest in the world, following those of the United States, Soviet Union, Israel, France, Argentina, and the United Kingdom.

Jews accounted for 1.28% of the total Canadian population which is fairly close to the record high of 1.5% in 1931. However, the growth rate (8.5%) between 1961-1971 was considerably lower than the national rate of 18.3%.

Consistent increase in terms of actual numbers, but decrease in the rate, has been characteristic of the Jewish population since 1931.

The Jewish community, more than any other major ethnic or religious group has been the "most subject to population aging," that is, it has experienced the biggest "decrease in the proportion of children and increase in the proportion of adults and aged persons."

Twenty-one percent of the Jewish population, as compared to 30% of the Canadian total, is composed of children. People over 65 account for 8% of the Canadian population and 11.5% of the Jewish population. Within the group whose mother tongue is Yiddish, 31% are aged persons.

The median age of Jewish Canadians is 33.8 years, the highest of all major cultural groups. The national mean is 26.3 years. Even more striking is the median age of the "Yiddish group" -- 57 years.

Norland explains the "extreme aging" of the "Yiddish group" as the result of "the abatement of Yiddish-speaking immigrants and the adoption of English as a mother tongue." One-third of foreign-born Jews entered Canada before 1931 and these people have now become members of the "aged" group.

As an ethnic group, 69.7% of Jewish Canadians said English was their mother tongue, 16.6% answered Yiddish (about 50,000), and 3.8% chose French. Just over 60% of the total Canadian population stated that English was their mother tongue.

In 1931, 95% of Canadian Jews said Yiddish was their mother tongue. That percentage has steadily diminished and between 1961-1971 the sharpest decline (39.5%) in the number of Jews calling Yiddish their mother tongue was recorded.

Norland believes that, "noting the general trend in the past, it is quite likely that within 30 years... the 'Yiddish group' will fall below the 10,000 mark."

The "general trend among Canada's Jews is to adopt English" emphasized by the fact that 84% of Jewish Canadians use English as the "language of the home."

Canadian Jews are surprisingly bilingual. Some 23% can speak English and French, which is exceeded only by the French ethnic group of whom 1/3 are proficient in both languages.

Only 13% of all Canadians are bilingual. Norland suggests the reason for the high level of bilingualism is the fact that four out of every 10 Jewish Canadians live in Quebec.

In 1971, 63.4% of Jewish males and 63.5% of females were married. This is only

slightly lower than the total Canadian figures of 64.9% and 64%. Jewish men and women tend to marry somewhat later than average Canadians.

Mean age at first marriage for Jewish males was 26.1 years and 23.4 years for females. The national mean was 24.4 and 22 years respectively. Ninety-three percent of Jewish men and 96% of Jewish women, notably more than the rest of the population, can expect to marry at some time in their lives.

Norland points out that studies of Jewish communities around the world "have shown a pattern of early and universal marriage" and the high mean age at marriage among Jewish Canadians is an "interesting departure."

Jewish Canadians are highly concentrated in a couple of provinces and a handful of cities. Over 99% make their homes in urban areas and when further broken down, 95.7% are in cities with over 100,000 inhabitants. Compare these figures to the Canadian averages of 76.2%

and 47.5%.

Ontario has the largest Jewish community with 125,300 or 45.4% of the total number of Canadian Jews, followed by Quebec and Manitoba with 110,900 (40.2%) and 18,800 (6.8%) respectively. Only 68.2% of the total Canadian population lives in these three provinces, whereas 92.4% of the total Jewish population does.

There has been a slight decline in the percentage of Jewish people in Manitoba and Quebec and an increase in that of Ontario. British Columbia's Jewish community, though still small, has been enlarging steadily.

Montreal has the greatest number of Jewish people with 109,500, next is Toronto with 103,700, and third, Winnipeg with 18,300.

Put another way, almost 84% of the total Jewish population lives in these three cities while the total combined populations of Montreal, Toronto, and Winnipeg account for only 27.4% of the Canadian population.

A Nazi victim at 23

Courage and love of life legacy of Hannah Senesh



Landmark Events In Our History

Her courage, coupled with her love of life, was destined to live on while the world would look back aghast at a dead Nazi nightmare.

In the diary Hannah kept from the age of 13 to her death, she wrote: "There are stars whose radiance are visible on earth though they are extinct. There are people whose brilliance continues to light the world, though they are no longer among the living. These lights are particularly bright when the night is dark. They light the way for mankind."

Hannah Senesh is one such light.

By ROCHELLE CARR

TORONTO --

Hannah Senesh leaned against the cypress tree in the garden of the Nahalal Agricultural School. There was no work that day, Yom Kippur, Oct. 12, 1940.

She sat reading some of her poems while the little children darted among the olive trees. Occasionally she looked up at the beautiful blue sky that seemed to offer a protective covering to the world. But she knew that nature's beauty and tranquility bore no resemblance to the realities of life.

There was the early death of her father, Bela Senesh, a prominent Hungarian author and playwright. There was her election to her high school student body a victory she was quickly denied because she was Jewish. And then there was that black abyss spreading throughout Europe, as country after country lost all sense of beauty and humanity under the Nazi scourge.

It was at the outbreak of the war that Hannah finally got her papers to fulfill her Zionist dream. Shortly after, she arrived in Palestine and wrote: "I am in Nahalal, in Eretz, I am home."

For that first year she was engulfed in worry over her mother in Budapest and her brother, George, in France. But as the months and years passed, her sadness and loneliness would turn to a resolve to help, not only her mother and brother, but all Jewish people caught in Europe's madness.

Sitting under the cypress tree on that beautiful autumn day, she never imagined an opportunity would present itself to actually attempt to save some of her people. But the opportunity did come, four years later. As a member of the British army she would parachute into Yugoslavia and make her way into Hungary.

Physically, Hannah would not be able to save the Hungarian Jews she so longed to help. She would be captured, tortured and killed by a firing squad, at the age of 23.

But, spiritually, the story of Hannah Senesh would give something to Jews that far transcended her greatest wishes.

ask the rabbi

Tefilin strap is wound seven times around arm

1. How many times is the tefilin wound round the arm? What is the purpose of this?

The verse says: "And thou shalt bind them for a sign upon thy hand" (Deuteronomy 6:8), hence the rule that the strap of tefilin should be wound around the arm. The Shulchan Aruch (Orach Chayim 27: 8), states that the strap should be wound around the arm six or seven times, but the commentators point out that it is our custom to wind it round seven times.

It is also customary to make sure that the strap has been wound round seven times by counting mentally (not verbally, since it is forbidden to speak between the head and hand tefilin) with the seven Hebrew words in the verse: "And ye that did cleave unto the Lord your G-d are alive every one of you today" (Deuteronomy 4: 4). The winding around the arm is thus a symbolic representation of man's attachment to G-d. Some of the later Cabalists associate the seven windings with the seven benedictions recited at a wedding and the three windings around the finger with the wedding ring. The idea of Israel's betrothal to G-d is, of course, very ancient.

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No Jew should speak evil of another Jew



By RABBI MEIR GOTTESMAN

Parshat Noach
Noach ish tzadik
Noach was a righteous man

No one likes a noseybody... but if everyone worried only about himself, the world would go under.

Take Noah, for example... He was a good man... after all, if it weren't for him and his ark, no one would be around today. Et ho'elochem hit halech Noach. Noah spent the whole day in shul praying... So why is it that we call Abraham the first Jew? Why not give the credit to Noah, who after all was our ancestor also?

The answer is, Noah minded his own business too much. Sure he walked with G-d, but he didn't care what was happening around him... murder, robbery, idol-worship, immorality. That's not a Jew. A Jew is not someone who just worries whether he alone is doing the right thing, but sees that the world around him changes also.

Abraham was different. When the Almighty told him that He was going to

destroy the wicked cities of Sodom and Gemorrah, Abraham should have given Kiddush. Imagine... if someone would announce that tomorrow the Almighty is going to strike down the cruel Arab terrorists, murderers of women and children... wouldn't we all go out and say, "Thank G-d that we are gapedated from them... rid of them!"

Not Abraham. He started arguing with the Almighty... if you can destroy Sodom and Gemorrah... why don't you change them first... because a Jew cares... There are two types of "good Jews"... One is like a man who is in a freezing room filled with people, a bunch of fellow people. What does he do? He goes, and puts on a heavy, fur lined coat. He's warm... everyone else shivers. Another Jew does something else... he runs to get some wood, makes a fire, and everyone shares the warmth together. This is a real tzadik... a person who cares about his fellow Jew, as much as himself.

There is no Jew today who really keeps the Shabbos completely, who really keeps kosher completely... or any mitzvah... Why not? Because even if you or I would eat only "Glatt Kosher," or keep Shabbos like a Chassid... If there is no other Jew who does not keep those mitzvahs, then our mitzvah is also not complete. We Jews are not just one faith... we are one body. If a man has a toothache, doesn't his arm also suffer?... Every Jew should see that not only he serves G-d, but he gets others to serve also.

But the greatest mitzvah of all... is Shalom... peace between one Jew and another... not only in times of danger,

but even when things are going good. That's why we find an interesting thing. The prophets tell us that when the Messiah comes, things will be so peaceful, that the lamb and the wolf will lie down together and there'll be no fight... What's the big deal? Look at Noah, he packed his ark from one end to another, with all sorts of animals, and they lived peaceably together?

But the answer is that Noah lived during a crisis... everyone was in danger. It's no news that everything is harmonious. What is great about the time of Mashiach, is that even when there will be no war, still everyone will get along. Last year at this time, we Jewish people were higher than the angels... the achdut Yisrael, the oneness of all Jews was wonderful to behold. But then it was time of great tragedy and danger for our people. But we must see that even now in time of peace... however fragile it may be... that no Jew fights with another or speaks lashon horah, evil about another.

A disciple of the Chofetz Chaim once came crying to him. "I give long sermons on how people should not speak lashon horah... but they keep on speaking evil..." The Rabbi asked him, "How long are your sermons?" "Two hours," he answered despondently. The Rabbi laughed: "At least in those two hours they don't speak evil... that's also accomplishing something..."

Shabbat Shalom.

The "Sparks From The Torah" television program can be seen on York Cable, Mondays at 6:30 p.m., Metro Cable TV, Mondays at 7:30 p.m., Willowdowns Cable, Tuesdays at 8:30 p.m. and Keeble Cable, Thursdays at 8 p.m.

what's new...

By MIRIAM HERMAN

ACADEMY WITHOUT WALLS

The Academy of Jewish Studies Without Walls, sponsored by the American Jewish Committee and Canadian Jewish Congress in association with the University of Haifa, offers college-credit courses set up by distinguished contemporary scholars of Judaism. A student may enrol in a course at any time and will have 12 months from that date to complete it. Each student will receive textbooks and a syllabus for the course he or she chooses, and as each assignment is completed, will mail it to the course instructor for evaluation and correction. At the completion of the course, the student will receive credit at the University of Haifa, and a certificate from the academy. There are eight courses being offered this first year with an additional 20 in the process of preparation. For information, contact Congress at 150 Beverley St.

SUCCOOTH PARTY

Sunday afternoon, Oct. 6, some 200 Russian Jewish adults and children were guests of the Lubavitch Youth Organization at a Succoth party given at Bnai Torah Synagogue. Rabbi Abraham Gluckowsky of Eitz Chaim Schools led the special blessings in the sukkah and a three-piece band set a lively pace with everyone singing Jewish songs in Russian, Hebrew and English. Transportation was provided for many families living as far as the Don Mills area, and for many, it was the first time they had participated in the celebration of the holiday.

JEWISH HISTORY TEXTBOOK

A new Jewish history textbook written in Yiddish has been published in Winnipeg by the Peretz Publishing Company. The 400-page book, *The Indestructible People*, was researched, written and illustrated by Shimon Heilik, principal of the I.L. Peretz-Folk School, and was formally presented to Manitoba Education Minister Ben Hanuschak to mark the school's 60th anniversary. The textbook will be used in the Peretz day school grades 5, 6 and 7, and have also been offered to Jewish schools throughout Canada and to Jewish communities in Argentina, Australia and Mexico City.

WORKSHOP ON PREJUDICE

A Workshop on Our Personal Prejudice has been organized in Hamilton to demonstrate how individual and cultural differences can either enrich or block personal, community and working

relationships. The workshop is to run consecutive Wednesday afternoons and evenings beginning Oct. 30 at the Hamilton Jewish Community Centre. A preview of the program is being held Oct. 23, at 8:15 p.m. featuring a panel game, *What's My Line?* with Mary Blum, director of the Hamilton Mental Health Clinic, as moderator. The workshop is co-sponsored by Jewish Social Services and Jewish women's organizations in conjunction with Mohawk College and the Hamilton Racial and Ethnic Encounter Group.

SINGERS TAKE NOTE

This year is the 50th anniversary of the Toronto Jewish Folk Choir and to celebrate they are planning a really big special for the spring. But in the meantime the group needs more new members, so if you can carry a tune, have an ear for music, or just love to sing, call the conductor, Searle Friedman, at 787-5933, and arrange for an audition.

ADULT EDUCATION SERIES

Shaarei Shomayim Synagogue's bi-weekly adult education lecture series on present-day Jewish concerns opens Wednesday, Oct. 23, at 8 p.m. with a panel discussion on *Is College A Jewish Disaster Area?* Panelists will be Rabbi Yitzchok Kerzner, Clanton Park Synagogue, and David Sadowski, assistant director of community relations, Canadian Jewish Congress. A question and answer period will follow.

ORT FASHION SHOW

For a look at today's fashions (plus tea and homemade pastries), drop into the Herzliya Chapter of Toronto Women's ORT fund-raising event Wednesday, Oct. 23, at 8 p.m. at Atwood's Traditional Interiors, 8134 Yonge St., Thornhill.

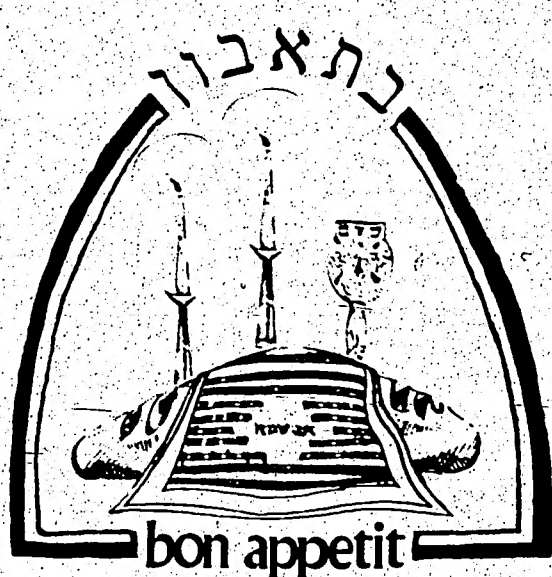
ANNUAL TEA

The Hebrew Weston Charitable Services is having their annual tea Sunday, Oct. 20, from 1 - 5 p.m. at the home of Mrs. Harold Wolfe, 7 Dewbourne Ave. Proceeds go to the Kasher Meals on Wheels program which includes Jewish patients in Weston Sanatorium, and to TB clinics in Israel.

YIDDISH FILM CLASSICS

The Borochoy School is presenting two Yiddish classic films on two consecutive Sunday evenings -- *Sholem Aleichem's Tevya the Dairyman*, starring Maurice Schwartz, on Oct. 20; and *S. Ansky's The Dybbuk*, on Oct. 27. Showtime is 8:30 p.m. at the Borochoy Centre, Codell Avenue.

Here is Tante Peshke's notable raisin cake



By MARCIA KRETZMER

A notable culinary event took place recently when Phil Siller, mathematics whiz-turned-lawyer, was prevailed upon by this writer to bake a legendary raisin cake, as passed down to him by his equally legendary Tante Peshke.

Tante Peshke's raisin cake is a cake made of pastry layers sandwiched together with jam, raisins and cinnamon. It goes well with a glass of Russian tea served with a water-thin slice of lemon. The cake goes a long way, it freezes and keeps well, and is worth what my neighbor Sari would call "the potchke" of making it.

Phil, who is from New York, is married to a business consultant who is herself a fabulous cook. They made their home in Toronto a few years ago and declare themselves "crazy about the city." Recently they uprooted themselves from Bathurst Street to venture further downtown. They say they find the change just great, and that this southward movement is being taken up by many other young Jewish families who are in love with Toronto's older districts.

Phil describes Tante Peshke as "short, wiry, tough, passionate, resourceful and energetic." She was left alone in the Pale in the '30s with two children and assorted hangers-on, when her husband, who was as washed-out a tailor as you ever saw, left to work in the U.S. to raise enough money to bring the family over," he related.

"It took him a good 14 years to bring Tante and the kids over. It wasn't surprising - she was really too much for this guy. She was really not everyone's idea of a Jewish grandmother. She was not kindly, she couldn't stand narmy-parmy sissies and she was not given to letting people have the benefit of the doubt."

But the redoubtable Peshke, who died in 1968 at the age of 88, was evidently a great family favorite. Especially treasured in family legend, was the occasion on which she singlehandedly baked 1,000 challot for Phil's bar mitzvah reception. Phil, who edits the University of Toronto law school newsletter, and has plans for a column called *Beetle Toira* ("an esoteric joke," he explains), kept up a flow of cheerful comment as he prepared the cake.

The cake must be mixed with a wooden spoon - in the thatched huts of Lithuania, there were no mixers. Go easy on the cinnamon. Don't say a heavy sprinkling, because some people might shake it on like there's no tomorrow. As for the pastry layers, you know you're doing it right, when you put down a layer, it looks transparent. Finish the cake off with a sprinkling of cinnamon and refined sugar, which will

kill you, but feels good." According to family lore, Tante's cake has to be made in a round tin but cut criss-cross for serving as though it were a square cake. I suggested to Phil that this custom arose because Tante Peshke did not have access to a square baking tin. Phil rejected my suggestion scornfully.

"I don't go for that kind of reconstructionist explanation," he said. "If

Tante baked it round, then it's got to be round." By the time the cake was in the oven, Phil had really got into the swing of things and was enjoying himself thoroughly. "Let me show you how to make blueberry muffins," he offered. "There's only one problem: the only recipe I have is for 250 people - I used to make them every morning when I was at Camp Moshava."

Phil Siller's Tante Peshke's Raisin Cake

1/2 cup oil
 1/2 cup sugar
 3 eggs
 1 tsp. vanilla
 1/2 cup oatmeal
 2 tsp. baking powder
 3 cups of flour or more
 raspberry jam
 sprinkling of raisins, granulated sugar and cinnamon

1. grease and flour a 9" round baking pan and line with a round of waxed paper
2. mix sugar, eggs, oil and vanilla. Then gradually add oatmeal, baking powder and flour
3. when well mixed into a workable dough, detach little balls of dough about the size of apples and roll each one out thinly. The first pastry layer should be wide enough to line the baking pan and overlap the sides. The following layers should be 9" in diameter. Cut into rounds by placing the baking pan on top of the pastry and cutting round the base with a sharp knife
4. spread each layer with raspberry jam and sprinkle with raisins, granulated sugar and cinnamon
5. bend the first, bottom layer up around the sides to enclose and cover the cake with the final layer. Sprinkle lightly with cinnamon and sugar and bake at 375° for about 30 minutes.

Shabbat Shalom!

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Rebbitzen Esther Jungreis

Billing herself as a "Jewish soul on fire," and often called by others, a "Jewish Billy Graham," blonde, crusading Rebbitzen Esther Jungreis hits Toronto Sunday, Oct. 27, for a speaking engagement at Beth Shalom Synagogue. The petite Long Island mother of four, who bears a striking resemblance to Zsa Zsa Gabor, Hungarian accent and all, heads up a movement called Hineni (Here am I), started several months ago to salvage Jewish souls. In revivalist fashion, the rebbitzen (she's the wife of an Orthodox rabbi) exhorts Jews to remember they are Jews. She has recently led mass rallies in several big centres in the U.S. The Beth Shalom event begins at 8 p.m.

Lorne Weinberg, a 24-year-old Sir George Williams University sociology graduate, has been appointed regional director of Men's ORT in Ontario. A teacher in Montreal for the past two years, and a former program co-ordinator for the Westmount YMCA, Mr. Weinberg will now be working out of the Toronto ORT headquarters, focussing on expanding men's membership and fund-raising.

The yearly gathering to observe the yahrzeit of Rabbi Yosef Weinreb, spiritual leader of Shomrai Shabos Congregation for 43 years and long-time dean of the Toronto Council of Rabbis, takes place at the synagogue this Saturday, Oct. 19, at 8:15 p.m. For the occasion, Ruth and Murray Freed, daughter and son-in-law of the late rabbi, who died 31 years ago, and his grandson Sol Edel, have arranged a

Maleveh Malkah. A siyum (conclusion) of the tractate on Shabbat will be led by Rabbi Gedalia Felder.

A special evening honoring Max Federman was hosted by Achdut HaAvoda Poale Zion and the Borochoy Movement last Friday evening. The veteran union official was being honored on his recovery from a recent illness. The program also included a talk on Dr. Nachman Syrkin, Poale Zion leader (on his 50th yahrzeit).

Theodore Bikel's recent personal appearance in a Detroit courtroom didn't turn out to be much of a success. The seasoned entertainer was suing Congregation Shaarey Zedek on a charge of breaking a contract for his appearance there four years ago. Apparently he lost the case as the contract had not been signed by him, and the judge ruled that a verbal agreement was not binding, as Mr. Bikel's attorney claimed.

The newly-appointed emissary for Mapam in London, England, is Nahum Seeh, brother of the late film star Laurence Harvey.

Toronto actress Helen Cooperstein heads for Winnipeg this week to join the production crew of the film *The Mourning Suit*, already in production there with Leonard Yakov directing. The 26-year-old former CJN staffer whom you may have spotted on CBC's *The Collaborators* or *Police Surgeon*, has the co-starring role in the Canadian movie which is about a young Jewish boy growing up in Winnipeg.



Helen Cooperstein

Honor Rabbi Pappenheim

TORONTO -

Rabbi Albert Pappenheim, spiritual leader of B'nai Israel Beth David Congregation, will be honored at a "Chai Anniversary Dinner" celebrating 18 years of service to the congregation on Tuesday evening, Oct. 29.

The dinner, under the sponsorship of B'nai Israel Beth David Synagogue in co-operation with State of Israel Bonds, will climax the congregation's most intensive Israel Bond campaign ever.

Preceding the dinner, receptions honoring the rabbi will be held at the

homes of congregation members Alex Eisen, dinner chairman, on Oct. 22 and Arthur A. Rose on Oct. 23.

Rabbi Pappenheim currently is president of the Toronto Board of Rabbis and chairman of the Religious Affairs Committee of the Canadian Jewish Congress, Central Region.

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A now famous Jew, Dr. Henry er, having traveled more than 100,000 miles, is creating a mean dialogue between Arabs and Jews. And he will, somehow, achieve his goal of us living in East.

But whatever came of Dr. K. efforts and actions will return home. And he have to face up to the problems of the Arabs.

But new olim america are for this issue. "In the aspects of there should be distinction between Arabs." This is Herbert Alexander, former U.S. Ambassador and Professor of Psychology at College in California. He initiates his view on the issue of return to the Arabs.

THE

By JUDY

Aliyah reminders of the and disappointed immigrants that this century the

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Exotic

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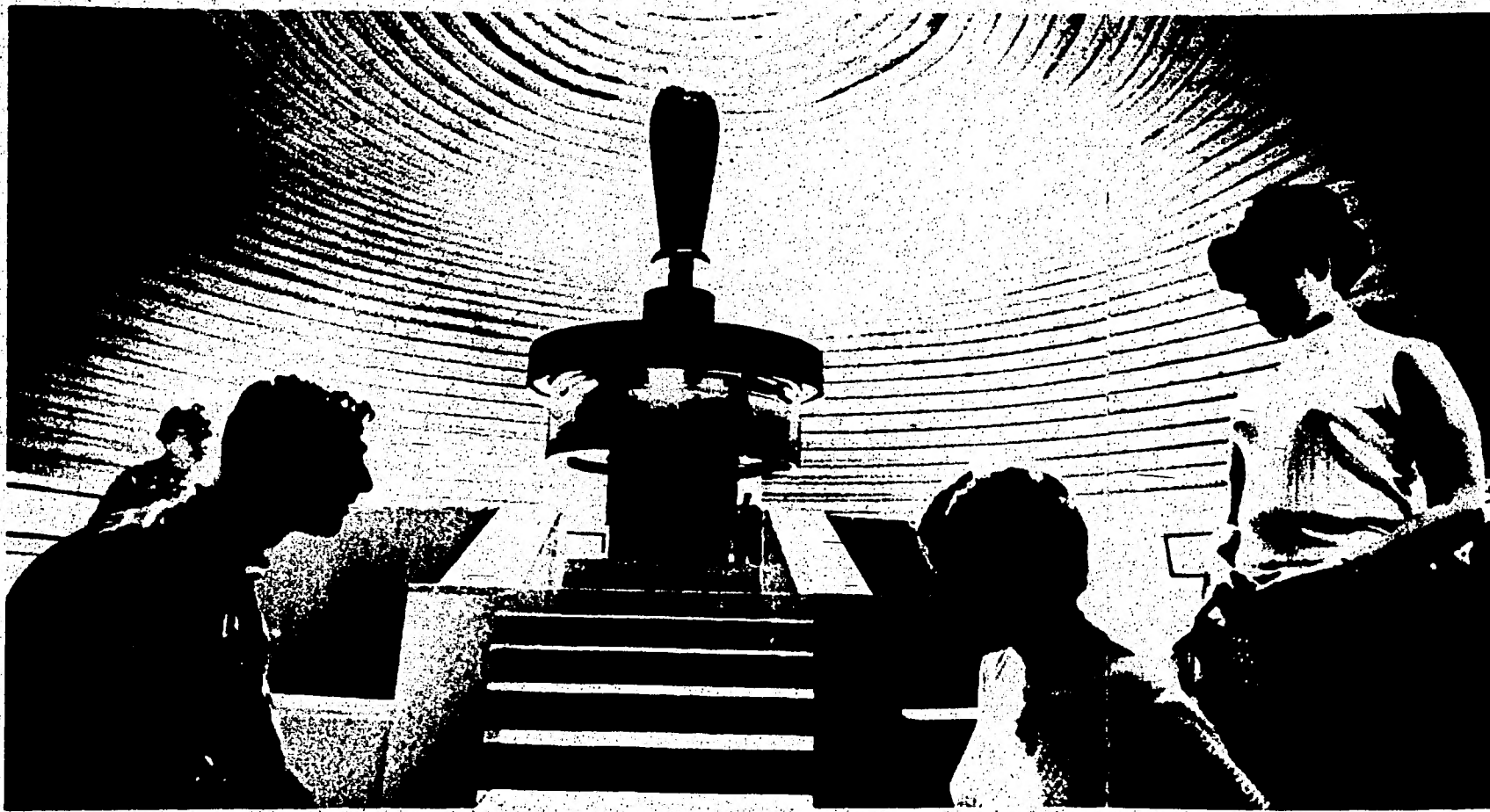
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OLIM AND THE ARABS

By
DR. SHLOMO EINSTEIN
(ALIYON) -

A now famous American Jew, Dr. Henry Kissinger, having traveled to Israel more than most American Jews, is intent upon creating a meaningful dialogue between Israelis and Arabs. And perhaps he will, somehow, someday achieve his goal for those of us living in the Middle East.

But whatever the outcome of Dr. Kissinger's efforts and activities - he will return home to America. And he will not have to face up to the issue and the associated problems of reaching out to the Arabs.

But new olim from America are faced with this issue. "In all secular aspects of the state there should be no distinction between Jews and Arabs." This is how Dr. Herbert Alexander, new olim, former Hillel, advisor and Professor of Psychology at Dickinson College in Carlisle, Penn. initiates his views about the issue of reaching out to the Arabs.

This is an issue, 25 years after statehood, that is still confusing to most people living in Israel. Perhaps even more so to American olim, for they have been raised with the slogans, and concepts of -- reaching out -- melting pot -- integration -- democracy. The new olim, faced with adapting to a new language, housing problems, schooling for their children, vocational adaptations, cultural shock, different eating patterns and foods, religious issues, must also somehow determine the relationship to reaching out to the Arabs. And this issue is not at all crystal clear. It is even less clear when the new olim senses that veteran olim and sabras not hate Arabs, notwithstanding the many wars fought against them.

As he begins to even consider this issue the American olim must weigh a number of issues.

1. Which Arabs should he reach out to? Arabs who make up the great majority of Israel's construction workers? Those who grow magnificent ve-

getables? Those who are active in Israeli social, cultural and political life? Arabs living in Israel who toss bombs into market places? Arabs who come by the hundreds from Gaza on Shabbat to Ein Fesha, sing and dance, but rarely swim?

2. Having come from a country which seems to be at the tail end of civil rights actions and reactions -- Who are the Palestinians? What are their rights? Are they due any if they are active or passive enemies?

3. And what if the new American olim was part of the peace movement in his home town? What weight if any, does this carry in his present situation? Can his response to Arabs living near his home, or those multitudes living only kilometres away from his new home be similar to the Vietnamese who lived thousands of miles away from his hometown?

4. In what ways are his decisions going to be affected by his having to instruct his youngsters about not picking up many ordinary objects that have

been purposely placed in Israel's beautiful streets and crowded streets with deadly or maiming explosives?

These are just a few of the issues which the American olim, recently arrived, is affected by as he consciously and unconsciously grapples with what to do about reaching out to the Arabs. Henry Kissinger can't help him.

Eugene Sockut, dentist from West Hartford, Conn. who now practices in Jerusalem is very clear about his position. "I am against reaching out when it endangers the person attempting to reach out." For Dr. Sockut, reaching out has always been dangerous for the Jews. He starts with the assumption that "human relations are not just solved by contact."

A more varied view is taken by Dr. Joseph Meyrowitz, medical sociologist from Houston, Texas, who is presently director of research for the Ministry of Welfare. He believes that "Israel will never become a Middle East country unless it accommodates the Ar-

abs." Having said this he goes on to note: "I'm still trying to accommodate to the Israelis. Reaching out is a luxury that only natives, old-timers, allow themselves. This luxury is not possible for the newcomer."

A neighbor of his, Ephraim O'Sullivan, former Commander of Intelligence, New Orleans Police Department, and convert to Judaism voices other difficulties regarding the reaching out issue. "As individuals, Jews and Arabs can live together. Really together." But almost in the very next breath he states: "We must prepare for war in the near future."

Rachel Alexander, former Child Welfare Case Worker, and mother of four, also is unable to take a unilateral position. On the one hand she emphatically believes that: "the only hope for the future of Israel, and for this part of the world, is for cooperation between Arabs and Israelis, and I would do whatever I could to further such cooperation." But at the

the Hebrew Language

The culture of the State of Israel is a result of the creativity of the Jewish people. It draws from ancient and modern sources common to all Jews. Although we support Israel financially, it is also our duty to become involved in the mainstream of Israeli life.

So it is with the Hebrew language, the vital link with our history, faith and heritage. It is the living tie between Jewish communities the world over and Israel.

same time she adds: "they are our enemy." The desire to reach out is obviously there. But so is the need to protect oneself from real or imagined dangers.

Brenda Eichler, a olah from Baltimore, who works as a speech therapist in Hadassah Hospital freely admits her confusion about this entire issue. "I have very conflicting feelings. I don't think that the oleh's reaching out to the Arabs is at all possible. How can we reach out, except for the unusual occurrence?"

Dr. Myron Eichler, her husband, who is a psychoanalyst working at a Jerusalem community mental health centre, states that he is not confused about this at all. "I don't think of reaching out. I think of pushing away and developing a truly integrated Israeli society -- a society where all the work involved in running the country is done by Jews." He ends the interview by stating: "I'm quite upset about Arabs being the mental laborers building houses for Jews." Brenda concludes her comments by pinpointing what is often the

crux of interpersonal issues: "I wish that they didn't hate me. Then I wouldn't have to hate them."

And this perhaps is the key issue involved in the concept and philosophy of reaching out, an issue which is often overlooked by political leaders and negotiators. Reaching out is one-sided. One person, one group, one nation, must initiate the reaching out. The other person, group or nation, either remains passive, or even moves back, not trusting the reachers, perhaps even desiring to test the reachers further.

Being absorbed into a new country is not easy. Being an immigrant is a role that no one can really prepare for. By reaching out to the Arabs, although a realistic issue, appears to be at best an intellectual venture for most American olim. Each of the olim interviewed had an opinion about reaching out. But none had really reached out. Perhaps it is still too early to do so. Perhaps it is already too late. Perhaps reaching out is only a slogan, when what is needed are meaningful and achievable actions.

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THE ROMANCE OF ALIYAH

By JUDY CARR

Aliyah... often the word provokes a scornful smile, with its reminders of bureaucracy and red tape, frustrations and delays and disappointments. If anyone were to tell these disillusioned immigrants that aliyah is the most romantic thing to happen in this century they would laugh at you.

Yet the ingathering of the exiles is more than a fight with red tape. Over the past 2 1/2 decades, Jews from the four corners of the earth have poured into Israel, each with his own story to tell, and these stories together add up to a romance that would out-rival any Hollywood Epic.

Exotic

There were the Yemenites, Israel's first mass oriental immigration, who heard that there was a State of Israel and trekked across the desert to be picked up in the Magic Carpet Operation by the Israeli planes... to these primitive people a true fulfillment of the Biblical Prophecy, "On Wings as of Eagles." A veteran Israeli from Hungary said, "When the Yemenites first arrived we took them to our hearts and no one could do enough for them. They were so different from the immigrants we had known, with their exotic costumes and customs."

The immigrants poured in from Morocco, Iraq, Tripoli and Tunisia... from Eastern Europe and the Balkans. Maybe they expected too much in Israel after their hard experiences and were disillusioned. But East Europeans lived alongside North Africans in the farming communities and developing towns that rose from the sand like mushrooms, mingling in their little communities and rapidly becoming one Israel.

Witnessed History

Anyone who remembers those days of mass aliyah is privileged, for they witnessed history. They took part in a Crusade more dramatic and colorful than any in historical romance. It may not have seemed so at the time. When it was all taking

place, it probably appeared difficult and frustrating and anything but romantic.

Looking back we see those days as times when aims and motives were simpler and truer, when Zionism had more meaning, when ordinary people talked about happenings in the country as the mother takes pride in the growing of her child.

Romance

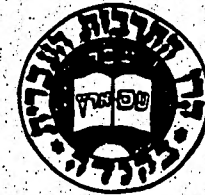
Farewell romance! Yet I do not believe that the romance of aliyah is entirely killed. Now the problem is not how to absorb colorful tribes that have stepped from the pages of a story book, but professionals, doctors and engineers and professors who must have jobs provided for them in a world of sophisticated technology. Highly trained, professional women are not going to be treated like something out of folklore. Neither can they be absorbed in the country's economy as domestic servants. The problem is not building a town from the sand for nation to live with nation but dealing with a massive housing shortage in the big cities where professionals have to be quartered, dealing with westerners catapulted into an unfamiliar way of life and the problems of English speaking schoolchildren.

Glories of Old

When veterans talk about the old days... "How we lived in a tent and were happy"... the modern immigrant shouts them down. "Do you think that sort of talk is any use?" they scoff. But if the veterans would talk about the real glories of the old days, the drama of the aliyah from the East, the settlements where true integration took place between immigrants from 80 different countries, who became one Israeli nation, maybe the newcomers of today would listen and be fascinated and see a new vision of Israel rising before their imagination.

Let the modern immigrants realize that aliyah has a history... that we are all part of that history... and maybe we would all stop grumbling and asking for that bit more as though aliyah began with our own entry into the land of Israel.

KEREN HATARBUT



קרן התרבות

Department of Hebrew Education and Culture of the
Canadian Zionist Federation

Program of Hebrew Studies SCHEDULE OF CLASSES - 1974/1975

No.	Level	Location	Days	Hours	1st SEMESTER	2nd SEMESTER
1a	Beginners Audio Visual	Marlee Ave.	Tuesdays	9:30 - 11:30 a.m.	Oct. 22 - Jan. 28	Feb. 4 - May 27
1b	Beginners Audio Visual	Beth Shalom	Mondays	8:00 - 10:00 p.m.	Oct. 21 - Jan. 27	Feb. 3 - May 26
1c	Beginners Audio Visual	Marlee Ave.	Wednesdays	8:00 - 10:00 p.m.	Oct. 23 - Jan. 29	Feb. 5 - May 21
1d	Beginners	YMHA	Thursdays	8:00 - 10:00 p.m.	Oct. 24 - Jan. 30	Feb. 6 - May 22
1e	Beginners Audio Visual	Beth Tikvah	Thursdays	8:00 - 10:00 p.m.	Oct. 24 - Jan. 30	Feb. 6 - May 22
1f	Interm. A Audio Visual	Marlee Ave.	Wednesdays	8:00 - 10:00 p.m.	Oct. 23 - Jan. 29	Feb. 5 - May 21
1g	Interm. A Audio Visual	Marlee Ave.	Thursdays	9:30 - 11:30 a.m.	Oct. 24 - Jan. 30	Feb. 6 - May 22
1h	Interm. A	Marlee Ave.	Wednesdays	9:30 - 11:30 a.m.	Oct. 23 - Jan. 29	Feb. 5 - May 21
1i	Interm. A	Shaarei Shomayim	Tuesdays	8:00 - 10:00 p.m.	Oct. 22 - Jan. 28	Feb. 4 - May 27
1j	Interm. A	YMHA	Thursdays	8:00 - 10:00 p.m.	Oct. 24 - Jan. 30	Feb. 6 - May 22
1k	Interm. B	Marlee Ave.	Tuesdays	9:30 - 11:30 a.m.	Oct. 22 - Jan. 28	Feb. 4 - May 27
1l	Interm. B	Beth Tikvah	Tuesdays	9:30 - 11:30 a.m.	Oct. 22 - Jan. 28	Feb. 4 - May 27
1m	Interm. B	Marlee Ave.	Mondays	8:00 - 10:00 p.m.	Oct. 21 - Jan. 27	Feb. 3 - May 26
1n	Advanced A	Beth Tikvah	Tuesdays	9:30 - 11:30 a.m.	Oct. 22 - Jan. 28	Feb. 4 - May 27
1o	Advanced A	Marlee Ave.	Thursdays	9:30 - 11:30 a.m.	Oct. 24 - Jan. 30	Feb. 6 - May 22
1p	Advanced A	Marlee Ave.	Tuesdays	8:00 - 10:00 p.m.	Oct. 22 - Jan. 28	Feb. 4 - May 27
1q	Advanced	Marlee Ave.	Wednesdays	9:30 - 11:30 a.m.	Oct. 23 - Jan. 29	Feb. 5 - May 28
1r	Advanced	Marlee Ave.	Mondays	8:00 - 10:00 p.m.	Oct. 21 - Jan. 27	Feb. 3 - May 26

The year course consists of 26 sessions (2 hours of instruction each).

Registration fee is \$70.00 for a year course. Those who register for the whole course in advance are entitled to a discount of \$5.00. The fee is \$35.00 per semester.

NO REFUNDS WILL BE PAID.

Pre-Registration (at Marlee Avenue only) is from Friday, September 20th, until Monday, October 21st. Students may also enroll before the first class at the location of the course.

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3d. Hebrew Reading

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3e. Intensive Hebrew Course - Beginners

Beginners, 4 nights a week at Beth Tzedec 8:00-10:00 p.m. November 4 - November 28.

3f. Intensive Hebrew Course - Intermediates

Intermediates, 4 nights a week at Beth Tzedec 8:00-10:00 p.m. November 4 - November 28.

For further information call: 787-0197



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Organizations and People

Jaffa restaurateurs claim international reputation



M & K Lipski Restaurant in Jaffa is internationally known for its Polish cuisine.

By SHELDON KIRSHNER
MONTREAL

In the culinary world, M & K Lipski is a name to be reckoned with. A gourmet's delight, and one of Israel's only internationally known restaurants, M & K Lipski is to Polish and continental food what Mozart and Bach are to classical music.

Located deep within the bowels of old, pungent Jaffa, and overshadowed by a towering immigrant absorption centre, M & K Lipski surprisingly has such an unprepossessing facade that it is easily overlooked by a strolling visitor.

Moreover, the restaurant is exceedingly small. No more than 30 diners

can be accommodated at one sitting.

Despite its size and relatively simply decor, M & K Lipski is a giant among dwarfs in Israel, simply because it ranks head and shoulders above the majority of Israeli restaurants.

Established some 16 years ago, M & K Lipski is owned and operated by Mirosława and Karol Lipski, who arrived in Israel from their native Poland in 1957.

Mrs. Lipski, a hefty woman in her early 50s, was recently in Montreal visiting her daughter, Mrs. Chris Aviva Feder, who is married to a Canadian importer. Asked to explain how she and her husband converted a

plain, unobtrusive kiosk into a formidable three-fork restaurant, Mrs. Lipski sat back on her chair and a wan smile crept across her face.

"My husband, who is the maitre d'hotel, and I work hard," she said, sipping a cup of lemon tea.

But that is hardly a satisfactory answer to those who appreciate Lipski food. The truth of the matter lies elsewhere. Mrs. Lipski is such a talented cook that it was perhaps only a matter of time before word got around about her ability to concoct the best Polish dishes this side of Warsaw or Lodz.

Mirosława and Karol Lipski were born and raised in Warsaw, and spent

the better part of their lives in Poland. Prior to their aliyah to Israel, Karol Lipski ran a state-controlled pharmaceutical factory, and Mirosława worked at the ministry of health.

In an interview at her daughter's plush Westmount Square apartment, Mrs. Lipski told me they decided to leave Poland so their two daughters and one son would be exposed to Jewish values. Karol found it difficult to find work in his profession in Israel, so the Lipski's opened a simple kiosk in Jaffa.

At first, they sold only soft drinks, candy and pastry, but soon Mirosława began to display her meat dishes on the counter. Her filled turkey, tongue and veal brisket became the talk of Jaffa.

Gradually, the Lipski's kiosk was transformed into a classy restaurant, until it could not be identified as a common street corner stand anymore.

And today, M & K Lipski no longer plays host to the working class. Only well-heeled diplomats, tourists and Israeli VIP's can afford to pay an average of \$35 per couple for one of their culinary renderings.

In spite of their success, Mrs. Lipski still does all the cooking and baking. The taste of her food is so unique and unmistakable that a guest once threatened not to return if the Lipski's allowed an assistant to prepare the meals.

York students commemorate Ben-Gurion with film

TORONTO

Just one year ago, to the horror of Jews everywhere, Israel was plunged into another war, the fourth in her brief history. Shortly thereafter, grieving world Jewry learned of the death of the pioneering father of the modern state of Israel, David Ben-Gurion.

In commemoration of these tragic events, the Jewish Student Federation of York University will present the documentary feature Ben-Gurion Remembers.

This film will be shown on Saturday, Oct. 19 at 8:30 p.m. at Northview Heights Collegiate Auditorium, 550 Finch Ave. W. (at Bathurst Street).

David Ben-Gurion was born David Gryn in Plońsk, Poland, on Oct. 16, 1886. As a young man, he was influenced by the writings of Theodor Herzl, and came to believe in personal presence in Israel as the one true form of Zionism, and in the Hebrew language as its true expression.

He arrived in Palestine in 1906, and worked as a laborer in Petach Tikvah. In the wine-cellars of Rishon-le-Zion, and as an agricultural worker in the Galilee.

Always closely associated with the labor movement, Ben-Gurion became secretary-general of the Histadrut, and later, chairman of the Jewish

Agency. He worked closely with world Jewish leaders such as Chaim Weizmann, Moshe Sharett and Golda Meir. People such as Mrs. Meir, Moshe Dayan and Zalman Shazar actually appear as brilliant "cast" members of the film.

After the declaration of the state of Israel on May 14, 1948, Ben-Gurion became its first prime minister and minister of defence. Known to have molded the character of

the modern Israeli army, he led his nation to victory in the War of Liberation in 1948.

Ben-Gurion was prime minister from 1948-1953, and again from 1955-1963. Upon his retirement, he returned to Sde Boker, the kibbutz which he helped to found in the heart of the Negev desert. There he studied and continued to write his history of the modern state of Israel.

Ben-Gurion died on December 1, 1973, and on December 3, was buried in Sde Boker, his spiritual home.

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UJA goal must reach total raised in 1974

TORONTO -

Forty leading members of the Jewish community, meeting at the home of Mr. and Mrs. Murray Koffler last week, agreed wholeheartedly that the 1975 goal for the UJA must not be less than what was contributed last year. And they backed this up by matching their 1974 pledges . . . and in some cases making increases.

It was the first meeting for the 1975 campaign at which pledges were requested and, said Campaign Chairman Eddie Creed, "they set the pace for the community. I am confident that what was accomplished at that meeting at the Koffler home will be repeated by the community during the coming weeks as the 1975 campaign swings into action."

The campaign opens officially on Nov. 18.

Creed said that after hearing General David Ofer, from Israel, each man present at the meeting stood up and declared his intention for the campaign. "We recognized," he said, "that the state of the Canadian economy is somewhat doubtful but everyone present declared this would not be a deterrent to making a meaningful gift. There was no hesitation in declaring that the amount given last year was the bare minimum for 1975."

Gen. Ofer, commander of the Tel Aviv police district, said Israel's war orphans and maimed soldiers must be given the opportunity for new life and new hope and this is one of the responsibilities of the world Jewish community. He said that if Israel's defence forces have to go to war again, "they want to be sure their loved ones will be looked

after, in case they don't return."

The general, who lost a son in the Yom Kippur War, said the people of Israel are still in a sombre mood. Personally, he said, "I'm wounded -- and I will always carry the wound. But I'm proud that I brought up my son not to be selfish -- to be willing to fight and die for a Jewish country."

He said the economic situation in Israel is bad and there is insufficient housing. The military

Closing of synagogue by Soviets denounced

NEW YORK (JTA) -

The National Conference on Soviet Jewry and the Union of Orthodox Jewish Congregations of America sent telegrams to Soviet officials denouncing the closing of a synagogue in the Moscow suburb of Tomilino. According to reports from Moscow, the synagogue, which has been operating for 42 years and has a congregation of 100 was closed because it has been operating unofficially -- without proper registration.

Harold M. Jacobs, president of the UOJA sent telegrams to Soviet Premier Leonid I. Brezhnev and to Anatoly Dobrynin, Soviet ambassador in Washington, declaring: "On behalf of the thousands of American Orthodox synagogues and their millions of congregants, we express our pain and indignation at the outrageously contrived closing of the Tomilino Synagogue near Moscow. We demand the immediate redress of this breach of the religious rights of Jews in the

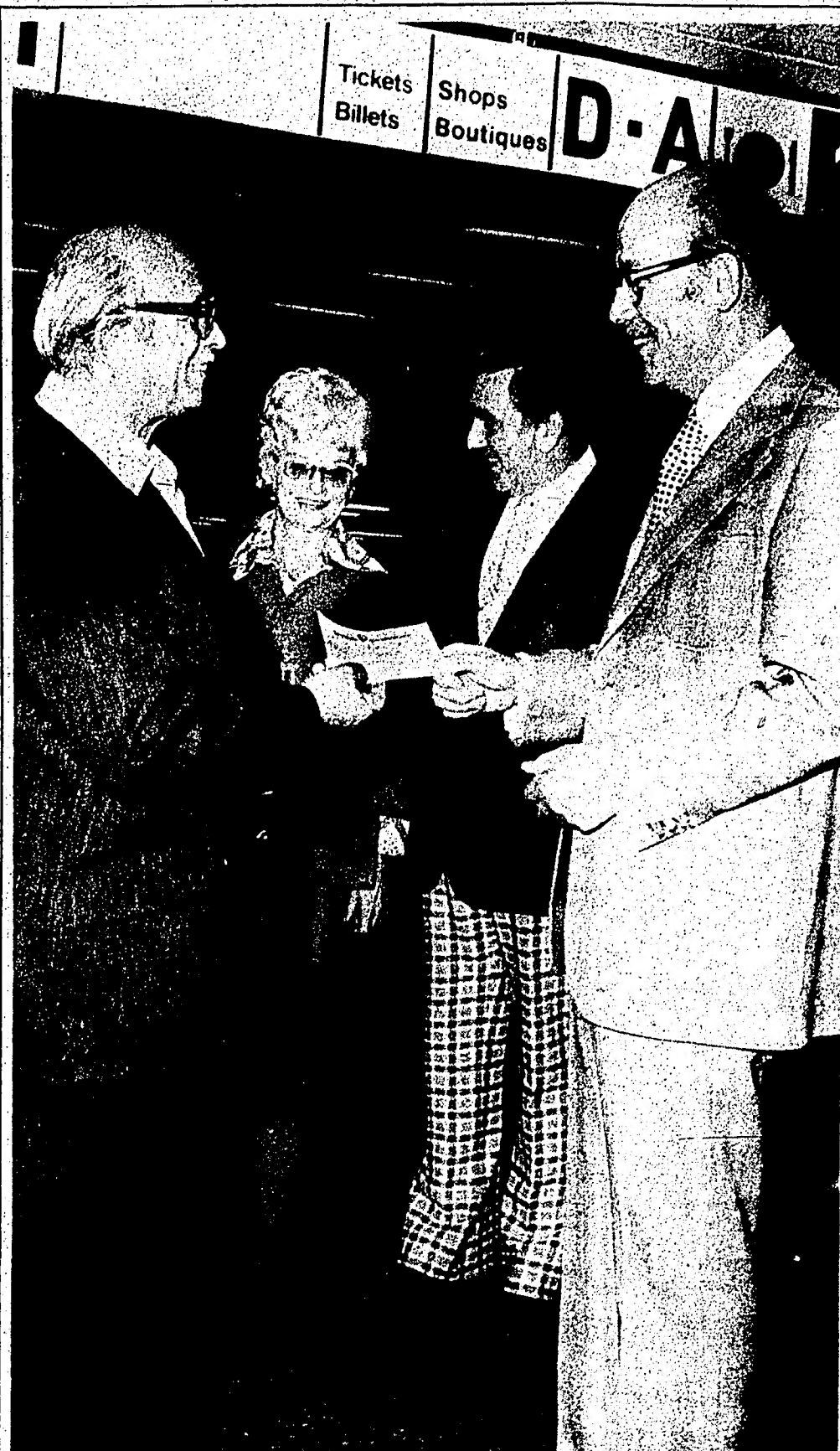
threat still hangs over the heads of the Israelis who are prepared for a new war, if necessary. "We want peace," he said. "But we will not allow our moshavim and kibbutzim to come within the range of Egyptian or Syrian guns."

Murray Koffler, speaking to the group, said "the eyes of the community are on this room," as he called for those present to set the pace for the campaign.

Soviet Union by the prompt reopening of the Tomilino Synagogue."

In a telegram to Dobrynin, a copy of which was sent to Secretary of State Henry A. Kissinger, Stanley H. Lowell, president of the NCSJ, declared: "You can't have it both ways. The talk is of détente and improved relations, and we learn that a synagogue, one of the few remaining left in the Soviet Union, has been arbitrarily closed."

We demand not only freedom of emigration and an end to harassment but also an end to Soviet inconsistency and paradox. We demand religious freedom for our people and the reopening of the Tomilino Synagogue immediately."



Kelly Granek (left), chairman of the St. Catharines UJA campaign, presents final cheque of their 1974 campaign to Joseph Lunenfeld (right), chairman of the United Israel Appeal, Ontario Region. Granek and his wife were on their way to Israel. They were there last year at the outbreak of the Yom Kippur War. Granek will be returning to lead the 1975 spring campaign. Second from right is Ben Ocopnick, United Israel Appeal executive director.

JEWISH DRAFT RESISTERS IN CANADA

A representative of the American Jewish Community will be in Toronto in the near future to discuss opportunities for returning home and "alternative service jobs" within the Jewish community in the United States.

If interested, contact the Hillel Foundation immediately. 923-9861

Corporate sponsorship growing

TORONTO -

A new name is being added to the growing list of leading Canadian business corporations taking an active part in the State of Israel Bond program through sponsorship of a Corporate Dinner. Automotive Hardware Limited and its subsidiary Commercial Investment support for Israel's economic development throughout the steel fastener industry, climaxing the effort on Sunday evening, Oct. 20, at an interfaith testimonial dinner honoring com-

pany president Irwin Goldhart.

The dinner will take place in the Canadiana Room of the Royal York Hotel, and will bring together many leaders from the business community as well as civic affairs and community institutions with which Goldhart is identified. A governor since 1971 at the Etobicoke General Hospital, he is currently chairman of the hospital property committee. Goldhart has long been an advocate and spokes-

man for the concept of providing loan funds on a massive scale for Israel's program of industrial development as an effective means of advancing its economic growth. Throughout the United States and Canada,

business corporations, Jewish and non-Jewish, are assuming a much more direct involvement in economic aid for Israel, through sponsorship of corporate dinners such as the Oct. 20th event honoring Goldhart.

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Persons should apply in person, giving name, address and proof of receipt of old age security.

Applications will be received at the following Department of Public Works offices from Monday to Friday, between the hours of 9:00 a.m. - 11:00 a.m. and 12:00 noon - 2:30 p.m., commencing immediately.

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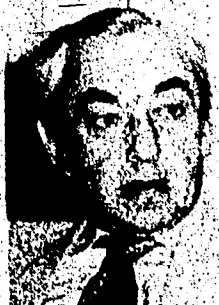
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The City of Toronto
David Crombie, Mayor

CITY OF TORONTO - PUBLIC NOTICE

"HADASSAH BAZAAR DAYS"

OCTOBER 28TH, 29TH AND 30TH, 1974

The 50th annual Hadassah Bazaar will take place at the Automotive Building of the Canadian National Exhibition on Wednesday, October 30th, 1974.

Hadassah-Wizo, founded in 1917, is an organization of Canadian Women devoted to social services for needy women and children in Israel. Proceeds of the Toronto Hadassah Bazaar help needy students at Canada's co-educational agricultural school at Nahalal, and assist disabled children to receive therapeutic treatment at Asaf Harofe Hospital in Israel.

It is my pleasure at this time to proclaim October 28th, 29th and 30th, 1974, "Hadassah Bazaar Days" in Toronto.

David Crombie
Mayor

Mayor's Office,
City Hall, Toronto,
October 22, 1974.

City Hall, Toronto M5H 2N2, Canada. (416) 367-7001



THERE'S SOMETHING FOR EVERYONE AT THE FAMED ANNUAL TORONTO HADASSAH BAZAAR.

Hadassah's proud record

Bazaar now byword for bargains

Toronto women (and their families) are proud of the fact that for 50 continuous years, adapted to wartime conditions and undeterred even by Hurricane Hazel, the Hadassah Bazaar has been part of the picturesque history of Toronto, growing with the city. During that time "the Bazaar" as it is familiarly known to a devoted public has become a byword for bargains, renowned for its unique atmosphere of cheerful bledam.

Fifty years is time enough for anecdotes and memories to accumulate and legends to be created. There are stories about the Hadassah member who worked all day and went directly to the hospital to have her baby, and at least two bazaar chairmen are known to have worked through the day on crutches. There are

stories of the perennial customers who return to their favorite booths, of the unusual requests and unexpected finds. And tales about the variety of items which have been sold are legion, including the live cow which was donated one year! The anecdotes are endless because success is compounded of laughter and tears, but above all, it is made up of hard work and devotion to the cause of child welfare and medical aid in the Jewish national homeland.

It is said the earliest "yard" or "Palestinian Fair" took place in a store on Yonge Street. Others recall the bazaar held in a skating rink on College Street between Grace and Beatrice. The "yard" of 1921 involved the energies of several hundred women and was the talk of the town. From 1924

onward the bazaar became an annual event, steadily increasing in size as it moved from the Masonic Temple, the Mutual Street Arena, The Royal York Hotel, the Coliseum, Varsity Stadium, and finally into the Automotive Building.

In the beginning and for many years the Bazaar was largely a do-it-yourself affair. Great quantities of gefilte fish, potato pancakes, kugel, cakes and Jewish specialties were prepared, everything strictly kosher. Every item was home-cooked or handmade in the early days. The membership grew and so did the reputation of the Hadassah Bazaar which yearly attracted larger crowds.

In 1935 the Bazaar found a temporary home in Varsity Stadium for nine years. The Cooking School

was the mainstay of those years, an all day co-operative effort with recipe contests and sponsored products. Photo contests, hobby displays, fashion shows, games and raffles -- bazaar organizers, then as now, were not content to rest on their laurels but sought to incorporate new ideas and to improve their methods.

During the war years the Cooking School stressed meatless meals and coupon-saving menus. The war effort was incorporated into our work, and the bazaar featured a blood bank and a demonstration of first aid techniques. Scarves, socks and woolies knitted by our members were displayed along with beautiful handicrafts. The fashion show was replaced by a display of the uniforms of the Canadian forces.

In 1944 the big Bazaar moved into Maple Leaf Gardens and became more streamlined. Organizers had to wait until the hockey game was over and the ice melted before setting up the tables, usually after 3 a.m. Then after a hectic day they had to dismantle and clean up; for many it meant no sleep for two days.

In 1949 when the dream of Israel became a reality, the Bazaar moved into the Automotive Building, and a professional architect, the late Harry Kohl designed the floor plan. Yearly to the basic promise of fabulous bargains, fresh ideas in keeping with the times have been added. Countless winners -- of raffles, door prizes and lucky draws -- have been thrilled by their good fortune. Show biz celebrities and sports personalities have

added lustre to the event as performers or visitors.

On October 30 thousands will pour into the Automotive Building of the Canadian National Exhibition to look over thousands of fascinating items, enjoy mountains of good food and celebrate the 50th birthday Bazaar. It will be the biggest birthday party in town as a giant birthday cake, free gifts, surprises and special events are added to the usual lively goings-on of what has become a Toronto tradition.

Working for the Bazaar is a tradition for four generations of women determined to make life better for less fortunate women and children. Those who work for these humanitarian objectives feel that no job is too small, nor any challenge too great.

50th birthday a milestone

Canadian Hadassah-WIZO is proud to be one of the 50 federations which form the Women's International Zionist Organization. Our task is to help the needy in Israel, to help them build their lives and to help rebuild the Jewish State.

Added to our traditional purpose of caring for children and improving the lot of women, we must bring comfort to many bereaved families and share their burdens, and we must help in the integration and absorption of the new immigrants who are coming, hopefully, in increasing numbers.

It takes more than money to meet human needs. It requires interest, concern, and love.

Through Hadassah-WIZO several generations of women have transmitted their concern and love for the Jewish people into moral and material support. Our united efforts have helped thousands of underprivileged children, youth and women to a better life.

Over 60 years ago the first Hadassah chapter in Canada was organized in Toronto, and in the formative years of the organization, the first modest Palestinian Fair was held by Toronto women to raise funds for relief work. The fair was the forerunner of the Toronto Hadassah Bazaar, an idea which has grown by leaps and bounds into the largest and most successful volunteer effort of its kind. For 50 years without interruption, the Hadassah Bazaar of Toronto has set the pace for bazaars across the country, enabling us to expand and carry out our life-giving services.

On behalf of the Hadassah-WIZO Organization of Canada I am pleased to extend warm congratulations on this 50th birthday Bazaar, a milestone in the accomplishments of our Toronto chapters. May you go from strength to further strength.

Mrs. B.M. Bloomfield
National President

Mrs. B.M. Bloomfield
National President

Hadassah-WIZO provides significant assistance for medical and educational facilities in Israel

Asaf Harofe is a large hospital 15 miles from Tel Aviv renowned throughout the Middle

East as a rehabilitation centre for handicapped children. In many ways Canadian

Hadassah-WIZO has helped to meet the needs of Israel's crippled children with far-sighted programs of care. The Rehabilitation Centre at Asaf Harofe cares for children suffering from deformations due to cerebral palsy, polio, neuromuscular diseases and muscle infirmities. Here children crippled by birth or accident are diagnosed, treated and supervised in an atmosphere of loving kindness.

For some children the hospital is a temporary arrangement; for others, it is the only life they know. Children come from all backgrounds and economic strata. Because of the nature of the cases, lengthy periods of care and rehabilitation are required. Few can afford the enormous cost involved.

Doctors, nurses, teachers, therapists and social workers pool their skills to bring these children to the highest level of normalcy and independence.

Valuable outpatient care is provided by mobile services. Specially equipped ambulances staffed by nurses and therapists bring home care services to needy patients in villages surrounding the hospital.

Hadassah-WIZO has played a significant role in the establishment of the Hydrotherapy pool, Coronary Intensive Care department, Kidney Dialysis department, the Diefenbaker Day Room in the Geriatrics department, and the School of Physiotherapy and Teaching annex.

farming, these youngsters get a good high school education, and are able to enter university for further studies if they desire. Others return to their farm homes or put their skills to good use in new settlements.

Part of the day is spent in the classroom, and part in assigned chores in the kitchen, orchards, farm and poultry sheds. There is time for sports activities and hobbies, too.

Nahalal has graduated over 4,000 students with training that is vital for the development of Israel. From the beginning Canadian Hadassah-WIZO has helped these children to realize their fullest potential, and has enabled Nahalal to become one of the most important agricultural training institutions in Israel.

Hadassah-WIZO women of Canada have decided to build a much-needed medical service station at Maalot, scene of the tragic attack on school children a few months ago. Needy women and children, many of them new immigrants, will be helped to attain a better standard of health through this service.

Other than the fact you're too old, too young, too busy, or not a joiner, why don't you belong to Hadassah-WIZO?

A woman weeps; her soldier-husband is gone. We listen.
A baby whimpers; he is alone. We listen.
A young man asks "why," he wants to learn. We listen.

Hadassah-WIZO asks for your help. Are you listening?
The 15,000 members of Hadassah-WIZO are. Through Hadassah-WIZO they have converted their concern for Israel and its people into action -- action to console the widow, to comfort the orphan, to teach the youth.

And, in their action, they have found a challenge, a sense of achievement, a feeling of self-fulfillment.

What is Hadassah-WIZO? First, it is one of the 50 federations around the world which form the Women's International Zionist Organization; its prime purpose is to support needy mothers and children in Israel. Canada has its national executive and regions and chapter leaders, but most of all it has the energy, the strength, the power of the dedicated woman. This is the most precious of all resources and yet it is constantly renewable -- the more you give the more there is to give.

There is more to tell you about Hadassah-WIZO, its members, its work, its future. So much. We want you to know. Just fill in the coupon and send it to: Mrs. B.M. Bloomfield, National President, Hadassah-WIZO Organization of Canada, 1310 Greene Ave., 9th Floor, Montreal-Quebec H3Z 2B2. All we ask is: just listen.

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Hadassah-WIZO projects in Israel

The personal commitment of the Hadassah-WIZO woman means that hundreds of thousands of young people in Israel will have an opportunity to reach their full potential. Our projects, which serve the needy and indigent, include:

- The Chana Meisel Schochat Agricultural and Secondary School at Nahalal, a co-educational residential school for needy children.
- Services to provide women with vocational training, legal aid, financial advice and family counselling.
- The Hadassim Children and Youth Village, a progressive residential secondary school.
- The Child Guidance Clinic and Research Unit in Jerusalem.
- The official Youth Aliyah program in Canada, including scholarships.
- Acco Youth Village for the vocational training of disadvantaged children.
- The Youth Aliyah Vocational Village of Magdiel.

- The Nehalim School and Treatment Centre for emotionally-disturbed children.
- Natanya Day Centre, providing special training to dropouts.
- Medical assistance to the sick, needy and disabled at Asaf Harofe, Kfar Saba, Arad and through Magen David Adom.
- Creches for Arab and Jewish infants and preschool children whose mothers work or are otherwise unable to care for them.
- The Neri Bloomfield Community College, in Haifa, a new concept in Israel.
- Women's Clubs in every city in Israel, large and small, including border settlements.
- Youth Clubs throughout Israel.
- Aiding qualified needy students at the Hebrew University by providing scholarships, bursaries and dormitory facilities.
- Jewish National Fund, State of Israel Bonds and United Israel Appeal, receive the full support of our members.

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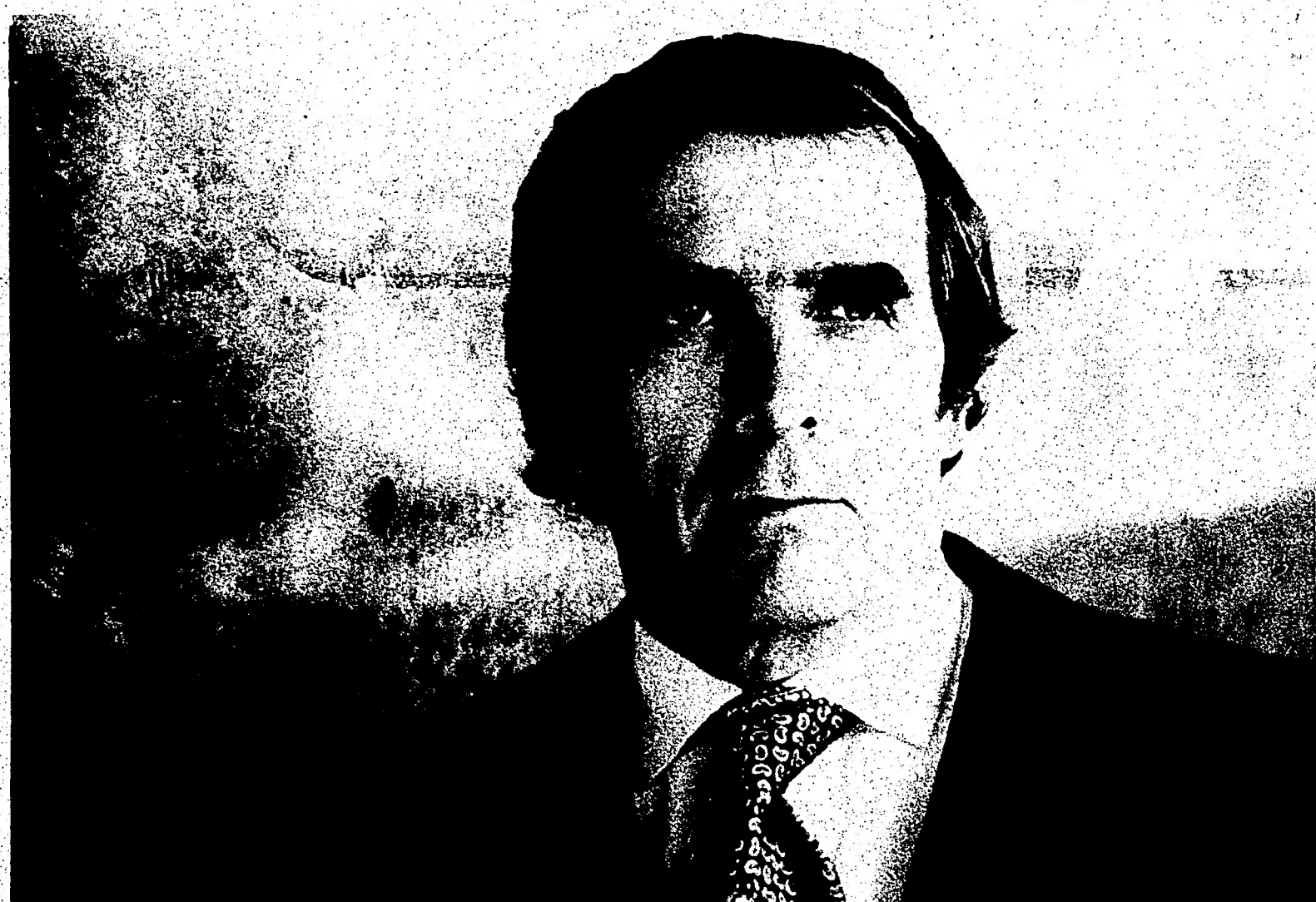
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To Eddie Creed, the United Jewish Appeal is simply a matter of survival.



To Eddie Creed, our campaign chairman, giving to Toronto's UJA-ISF is not just a charitable act. It's a matter of self preservation.

It's a reminder that, as Jews, we have an obligation to protect, help and strengthen our less fortunate, wherever they are.

And by protecting, helping and strengthening one another, we'll be preserving and strengthening our Jewish identity in our community, in Israel, and throughout the world.

That's our lot in life.

Israel desperately needs our help, as it struggles to re-build after the fourth and most costly war in its short nationhood.

The war has left hundreds of Jews fatherless, widowed, homeless and disabled. They and Israel's aged need our help.

There are thousands of refugee Russian Jews fighting for their freedom who, every month, are fleeing to Israel, to a new life.

There are needs that exist here in Toronto with the aged and the poor.

If there ever was a time when Toronto's United Jewish Appeal/Israel Special Fund urgently needed all your support, this is the time.

This year, we've got a big promise to keep. And it's going to take a lot to keep it.

We must join together to support our UJA-ISF campaign. We have no alternative but to stand together.

We must keep the promise and help bring life to Jewish communities throughout the world. There is no better time. We must help our people live.

Keep the Promise



United Jewish Appeal/Israel Special Fund

November 18/74 to March 15/75.

Arts

Producer sets out to prove Canadians have all that's necessary to make films

movies

By LEWIS LEVENDEL
CJN Associate Editor

TORONTO -

William Weintraub waited a long time to see his comic novel come to life on celluloid, but the good reviews *Why Rock The Boat?* is garnering from coast to coast makes it all seem worthwhile.

The 1961 widely-acclaimed book about a young man's bumpy start in a journalism career and his love life, has been transferred to the screen by the National Film Board. Weintraub, an NFB employee, got approval to produce his own work after earlier refusals by five private companies and the film board during the last four years.

Despite this being the 48-year-old Montrealer's first screenplay and first feature film production, the low budget (\$450,000) movie, set in the late '40s, has received nearly unanimous good reviews, and is doing good business in Montreal where the movie is set.

Weintraub, who lived his first 10 years in the Jewish ghetto area made famous (or infamous) by Mordecai Richler, tells the story of cub reporter Harry Barnes (Stuart Gillard), trying to make his way in the corrupt Daily Witness. At the same time, he is struggling to make his love life more active.

After graduation from McGill University in 1947, Weintraub worked as a



Stuart Gillard in W. Weintraub's *Why Rock The Boat?*

reporter at *The Gazette* until he was fired in 1951. He steadfastly denies in interview after interview that he is Harry Barnes, but does admit "portions of me are in the hero."

And he recalls he was very scared of being fired. "In the '40s as opposed to now, there was a certain shame involved in losing a job," he says. "Young people had vivid memories of the Depression. The stigma and fear of being out of a job doesn't exist today."

To illustrate his point, the rotund author says it was 23 years after he was fired that his mother learned he had been dismissed, when she read an article by him in *Weekend Magazine*. He had not told her the truth after his dismissal.

great deal of writing for the NFB which he joined as a staffer in '65. Weintraub's 1970 documentary which he directed, *A Matter of Fat*, seen twice on CBC-TV, won a number of international awards.

Regarding his friend Mordecai Richler and his depiction of Montreal Jewish life in the '40s, he observed: "When Duddy first came out in '59, many Jews considered Richler an anti-Semite. But in '74, most Jews relish the film."

"Many more Jews appreciated the film than the book and I personally take this as a healthy sign — a sign Jews feel more secure in the community than they did back then."

One of the main characters of *Why Rock The Boat?* is managing editor Philip Butcher, a roaring curmudgeon at the best of times.

Recalls Weintraub: "Bosses used to be monsters at that time. People were controlled through fear. Today, the word 'boss' seems to have gone out of the language."

Although his work is obviously taken from his own experiences with Montreal newspapers, today he praises the English-language dailies. "A

few years ago, they were family-owned institutions and they didn't seem to realize advertisers needed them as much as they needed advertisers."

NFB may dub *Why Rock The Boat?* shot in only 31 days, into French. American companies have expressed interest in distributing the picture in the U.S.

Weintraub takes partial blame for Tijuana Leek as Julia (the object of Harry Barnes' affection) who received poor reviews. "Her part should have been more developed and she should have had better lines," he observes.

Unlike other Canadian-produced films, this one does not have substantial U.S. or U.K. content.

"We have everything in this country you need to make a feature and we set out to prove it," he declared. "We are one of the few English-language features entirely Canadian and that's the way we should be judged."

Regarding future projects, he chose to remain silent other than to say he is working on another comic novel and producing some films as part of an NFB multicultural series.

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music

By RICK KARDONNE

Serious music has always been Toronto's cultural strength, and one of the criteria of a good serious music scene is its openness to innovation from all over the world. The New Music series at the Edward Johnson building at the University of Toronto has been, in the past, the key vehicle for the exposure of innovation, and this season's schedule maintains this bold tradition. Several of the 1974-75 concerts are of Jewish interest, and thus I shall be covering them.

Opening the series on Oct. 20 will be Mauricio Kagel, an Argentinian Jewish composer and

film-creator, currently living in Cologne who has taken the concept of multimedia instrumental theatre to an artistic level far beyond and above the psychedelic light shows of the late 60s. As founder and director of the Cologne New Music-Theatre Ensemble, he has succeeded in defying convention and establishing a total environmental theatrical experience combined with skillful cinematic and musical technique. The current sensation of Europe, this unique group of actor-musicians makes its North American debut this fall. In addition to the concert in the Edward Johnson auditorium, three films by Kagel will be shown in Walter Hall, continuously, from 2 to 7 p.m. in the same building.

A new flute composition (Riffs) by the prolific Canadian Jewish composer John Weinzwieg will be premiered on Dec. 7. On Jan. 11, the entire program will be devoted to a

multi-media work by R. Murray Schaefer, entitled *Canadian Soundscape*. And on Apr. 12, Lukas Foss, currently conductor of the Kol Israel Orchestra of Jerusalem, will conduct

a concert of works by him and several other avant-garde composers.

These concerts should provide an accurate indication of what is happening in today's contemporary

music scene. Unpredictable in the best sense of the word, these concerts promise to stimulate everybody who seeks to enjoy something just a little bit different.

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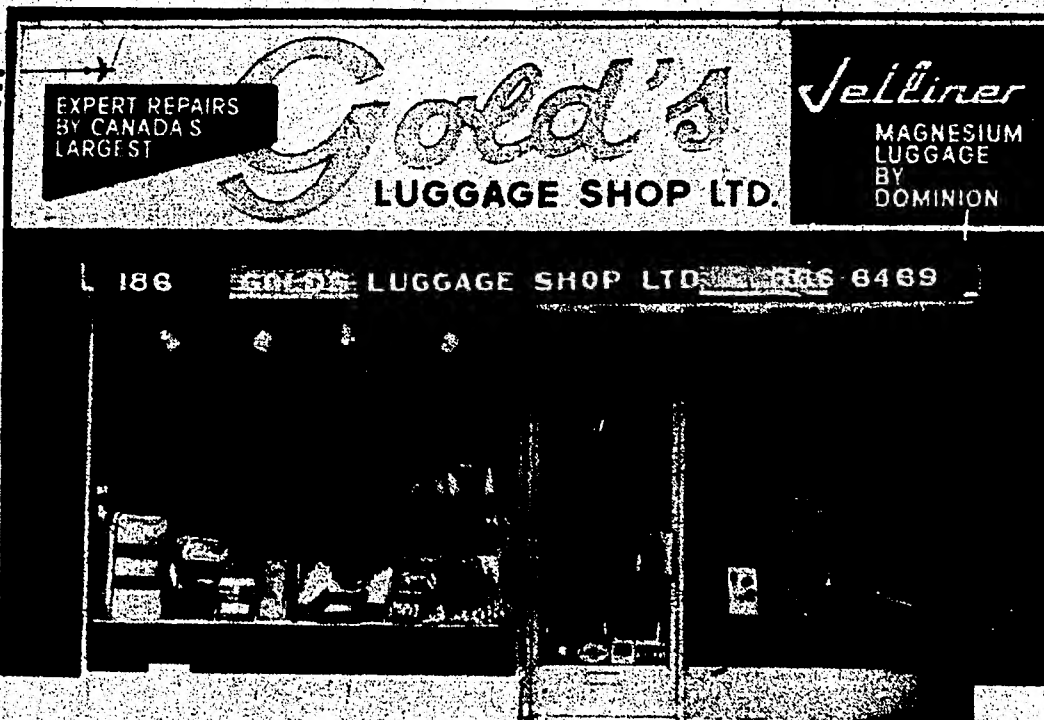
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Man has known the surface of these waters for centuries. He still knows little of what is below.

Serious efforts in oceanography were begun here in 1942 with the founding of what was then the University of Miami Science, the only tropical marine station in the U.S. From a small and unheralded beginning, like the sprouting of an acorn, the institute, now known as the Rosenstiel School of Marine and Atmospheric Sciences, has grown under the direction of Dr.

F.G. Walton Smith to a personnel of more than 500, including 120 graduate students, an annual expenditure of more than \$5 million and a physical plant that could not be replaced for \$10 million.

Allied to the institute is the International Oceanographic Foundation; across the street on Virginia Key just south of Miami Beach is the Tropical-Atlantic Biological

Laboratory of the U.S. Bureau of Commercial Fisheries, and soon to be a new neighbor is the Environmental Science Services Administration's Institute for Oceanography.

Thus, it may be said the Miami-Miami Beach area is home for one of the principle centres designed to bring more knowledge of the many mysteries and undoubted

riches of the sea.

If world population continues its present pace, there is no question the oceans will be called upon to provide more and

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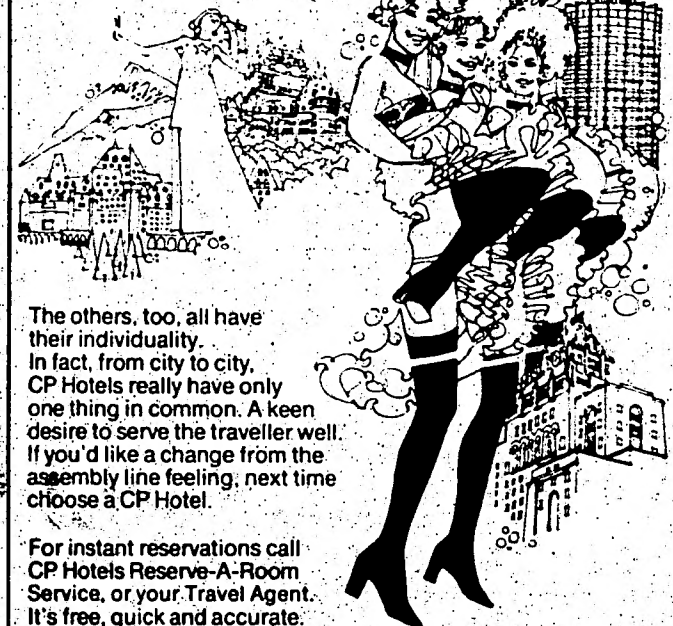
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Travel

World slump is blamed for drop in flow of tourists to Israel, but some disagree

By ROYSTON ALLEN
TEL Aviv Correspondent

TEL AVIV

One of Israel's biggest dollar earners is the tourist industry and the Israeli hoteliers and tour operators are worried about the drop in the number of visitors to this country.

The tourism ministry, headed by Moshe Kol and Director General Hanoch Givon, blame the drop (about 17%) on the world tourist slump. "People just are not going abroad as much," Kol recently told newsmen here.

However, not all the leaders in the industry here agree with him.

The head of a local tourist office, recipient of a prize for outstanding efforts in the industry this year, told me that "both Kol and Givon are talking through their hats."

The tourist official, who requested to remain unidentified since, he said, the ministry could easily "get back" at him, accused them of having far too rigid policies and too little experience in what he termed "real tourism."

One of Israel's leading hoteliers, Samuel Federman of the Dan hotel chain, more or less echoed these words at a meeting of hoteliers and reporters a few weeks ago.

Here one of the big complaints was the government's refusal to operate charter flights to Israel because El Al, the national carrier, objects to this form of tourism.

"Kol and his ministry side with the El Al management who are also government employees,

and say that charters will not do the country any good," Federman said, "yet we beg to differ."

More and more hotels are being built and the occupancy rate is zooming down.

Yet another executive in the Israeli tourist field, this time a woman, accused Kol of just "being good for platitudes, not action."

A local newspaper recently published a letter from a Dutch woman, Dr. G. Winterman who first visited Israel to attend a conference.

As she put it, she was "a tourist who hasn't money to burn."

She accused Israel of classing all tourists together, as being "rich, travelling in groups, bewildered and helpless in a foreign land and more interested in taking photographs than learning about the country."

"We are treated, as though we are supposed to spend our money the way the employees of the tourist industry want us to spend it," she wrote. "The tourist who doesn't fit into the pattern is

treated as though he or she should change their behavior to conform."

Dr. Winterman listed a few shortcomings which she feels should be quickly attended to:

--Less insistence on taxi ranks in hotels and more information about public transport -- "not all tourists can afford taxis."

--Lack of information on sightseeing options other than through expensive tours.

--Tourist guides are more interested in getting their "wards" to frequent souvenir shops (where they get a kick-back) than they are in explaining the tour.

--Taxi drivers take the long route for tourists, thus hiking the fare.

--About hotel ratings. Dr. Winterman stayed in the Kings Hotel Jerusalem, a four star establishment. Her comments, included "room lighting poor; bathtubs in bad repair; blankets dirty and towels smelling."

Not all of her comments were negative. She pointed out that there were some excellent tour-

ist guides with clear and interesting explanations "whose knowledge of places and languages are far superior to the guides found in the 'holy places'."

I asked a few acquaintances in the tourist industry about what was happening in their opinion. One of the answers was that Israelis just do

not like to give service, they feel demeaned when waiting or even being involved in the service industry.

"I suppose it's a reaction to the ghetto mentality of the European-born generation or something," was one explanation.

Whatever the reason,

unless strict measures are taken to provide reasonably-priced, comfortable flights to Israel from Europe and the U.S. and Canada (reasonable by customers' standards, not

the airlines') and unless the tourist industry here is spring-cleaned, it looks like a very dry winter and summer for the hoteliers and others relying on tourists for a living.

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Eight years ago I was fortunate enough to spend three days with David Ben-Gurion in the peace and quiet of his simple home in Sde Boker in the Negev.

He told me then that the future of Israel depended on the development and settlement of the Negev area, that we would have to make use of the forces of science and pioneering in order to conquer the desert waste. Even today, the Negev (some 60% of the country) contains only 10% of Israel's population. But in Beersheba, the Negev now has the Ben-Gurion University which has already distinguished itself:

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A growing circle of friends have become excited about the Ben-Gurion University of the Negev. Paul Beer, Israel's most gracious host, has accepted the demanding task of Canadian Executive Director, and many community leaders have already joined us.

I know that there are several deserving Israeli causes that you already assist, but by becoming a member of the Canadian Associates you expand your contact with a pioneering effort, personified by a vital University which is sinking its roots into what was once a desolate soil that WILL blossom despite all adversity.

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H. Wayne Tanenbaum
H. Wayne Tanenbaum
Chairman, Toronto Associates.

On Sunday, October 20th at 8:30 p.m. and on Tuesday, Oct. 22 at 9:30 a.m.
Dr. Moshe Prywes, President of Ben-Gurion University of the Negev, will be appearing on CITY TV Channel 7 at 8:30 p.m. and on CITY TV Channel 7 at 9:30 a.m.

INTERVIEW WITH DR. MOSHE PRYWES

Don Samuels
Dybbuk which

Dybbuk
ident

By RUTH KAHN
CJN Staff Rep

TORONTO — The translation of the Dybbuk, edited at the St. Centre was a venture requiring search into the production of an authentic se- lern European. It was up to uels, 38-year- and actor from Ont., to resea- liturgy and o- pieces, he wor- the role of Her- shiva student friend of Chan- Director Jo- gave Samuels select the mu- when davening find versions to my voice an- pretation of the slight, dark-be- tor said in an- last week just- tain time.

Reflective, animation, Sa- counted his de- ment with the seemed that part he moved- casts changed- ferring the- from the Mani- tre Centre, p- one-of-a-kind- in his career.

"There are- Dybbuks, and- appointed when- is over," he sa- had many roles- cals, but in m- music, there i- stance to the bo-

When you t- the scene set by- and the role of- actor singing i- ed, the songs t- rarely maintain- stance. But with- tern European- turgical tunes s- Dybbuk, Samuel- quality of the- different, "The- richer — there- gamut of emot- explained.

This actor i- but until he to- land and Russi- Stratford Festi-

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Don Samuels (right) as Henak, the Cantor, is one of the stars in S. Ansky's *The Dybbuk* which played at the St. Lawrence Centre. Left is Jean-Paul Mustone.

Dybbuk assists actor identify with religion

By RUTH KAHANE
CJN Staff Reporter

TORONTO -

The translated version of *The Dybbuk* which played at the St. Lawrence Centre was a complex venture requiring research into every aspect of production to recreate an authentic sense of Eastern European shtetl life. It was up to Don Samuels, 38-year-old singer and actor from Stratford, Ont., to research Jewish liturgy and choose the pieces he would sing in the role of Henak, the Yeshiva student and cantor friend of Chanan.

Director John Hirsch gave Samuels free rein to select the music to use when davening. "I had to find versions compatible to my voice and my interpretation of the role," the slight, dark-bearded actor said in an interview last week just before curtain time.

Reflective, yet full of animation, Samuels recounted his deep involvement with the role. It seemed that Henak, the part he moved into when casts changed in transferring the production from the Manitoba Theatre Centre, provided a one-of-a-kind opportunity in his career.

"There aren't many Dybbuks, and I'll be disappointed when the show is over," he said. "I have had many roles in musicals, but in most of the music, there is no substance to the books."

When you take away the scene set by the play, and the role of the character singing it, he added, the songs themselves rarely maintain their substance. But with the Eastern European Jewish liturgical tunes sung in *The Dybbuk*, Samuels felt the quality of the music was different. "The music is richer -- there is a wide gamut of emotions," he explained.

This actor is Jewish, but until he toured Poland and Russia with the Stratford Festival tour-

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Parents favor Jewish education

By MARK MEDICOFF
CJN Quebec Bureau Chief

MONTREAL -

An overwhelming 91% of the responses to a questionnaire circulated among 650 persons at Allied Jewish Community's annual meeting and community conference last May favored the creation of an independent body responsible for Jewish education in the city.

Some 377 replies were received and tabulated at the yearly "townhouse" assembly where new board members and AJCS decisions are approved and ratified.

"Nevertheless, you have to remember that this kind of conference is not necessarily a cross-section of the community," explained George Kantrowitz, a professional with AJCS' community planning department.

Although not a "scientific" study, Kantrowitz said the survey results are a good indication of the attitudes of the people present on the main issues of Jewish education and family life.

Some 91% of the replies indicated they were in favor of community funding for education. About 71% preferred fundraising through the yearly city-wide campaign, while 29% requested a special education campaign.

On the important question of whether community members are willing to increase their contributions to the Combined Jewish Appeal, some 87% responded in the affirmative.

The questionnaire also asked who the respondents felt should be responsible for the continuing negotiations with the Quebec government on Jewish education.

Some 41% favored negotiations by the Board of Education, a community-wide body currently being established. Some 9% favored negotiations by Allied Jewish Community Services, 11% the Canadian Jewish Congress and 17% favored the tri-organizational Joint Committee on Jewish Education.

A second poll was also conducted at the annual meeting on the status of the Jewish family. Since the survey was distributed near the end of the evening, only 164 replies were received.

Nevertheless, the small sample reveals interesting insights into community attitudes on the subject of Jewish family life.

Overwhelmingly, the respondents were married (91%). All wanted their children to have a Jewish education, and university degrees, while some 70% wanted their children to pursue post-

graduate studies.

Although synagogue membership among the respondents was considerably higher than the general population -- and a relatively high group identified with the Reconstructionist viewpoint -- about 85% replied that they are members of some synagogue.

Slightly more than 1/3 of the respondents replied that they were "utterly" opposed to intermarriage under any condition, while another 1/3 replied that they would accept intermarriage if conversion took place. Some 25% stated it was a problem that their children had to decide.

Native-born respondents tended to be less opposed to intermarriage, and strong opposition came from the Orthodox, where 68% opposed any intermarriage.

Some 89% of the sample described their family relationship as being "very close and warm," but only 61% reported that they get along very well with their children.

Immigrants reported a higher percentage of "very close" family relationships than native-born respondents.

"This is somewhat surprising since it is generally believed there is greater conflict between immigrant parents and native children than in

families where both generations are native born," said the survey summary. On the subject of Jew-

ish family life in Quebec, some 58% of the respondents expressed concern about the future of Jews in the province.

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Kindergarten pupils respond well to French language education

By MYRA PALMER

MONTREAL - Educators say it's too early to evaluate Quebec education department demands requiring eight hours of French-language education at kindergarten level. But a recent survey

of Montreal day schools shows pupils responding well to concentrated French sessions which their schools consider valuable to a Quebecer. In the minority are day school administrators who reluctantly integrated the program into their

curriculum. "I think it will be an advantage to be able to speak French in Quebec," W.W. Roberts, principal of Beth Rivkah Academy for Girls said. And nothing at his school, he added, interferes with Hebrew instruction.

About 1/2 the school's children are immigrants from French-speaking countries and Beth Rivkah has devised a special language program to accommodate students with vastly differing exposures to the French language.

Although Roberts said it was difficult finding teachers for the new program, he is optimistic now that it's underway. "I think it will work," he said. Teachers of both anglophone and francophone students at the school work as a team.

Rabbi A. M. Possick of the Hebrew Academy said French, English and Hebrew teachers at that school are working together to complement each other's programs.

"We are dealing with the total child and don't want to departmentalize him. Whenever one department can help the other, it does," he said.

A French lesson on fruit might enrich the class on the meaning of the apple and honey in

Rosh Hashanah observances, he said, but in no way does it take the place of religious and Hebrew education.

While cautioning against program assessment at this early stage as did other educators, Rabbi Possick said the French program at his school is running well so far.

"We are fortunate that we have a religious Jewish French specialist," he said.

"Therefore certain things learned in French can be integrated into the Hebrew curriculum," he explained citing the example of the Rosh Hashanah experience.

Although no one interviewed said new French instruction interferes with religious education, other problems have arisen in the transition stage.

Beth Jacob, an Orthodox school for girls, has hired a bilingual assistant for its French specialist to serve as a buffer.

er, Rabbi Aisenstark said, admitting he would prefer less French in the curriculum.

Children in the school's full immersion French kindergarten are responding well, he said, but the older children in grades one and two now given eight hours of French classes a week "don't communicate well."

The only day school administrator who asked that his school not be na-

med is also the only educator who has received parental response to the French program. "They don't want it," he said. "They think it's too much."

They say it's too much learning in four languages: French, English, Yiddish, Hebrew.

This burden on students, he said, was explained to Deputy Education Minister Therese Baron when Quebec and

Jewish schools negotiated the French plan last year and the province reduced its original request for 12 hours of French education a week to eight.

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Jerry Blitzer is honoree

TORONTO -

Tel Aviv Mayor General Shlomo Lahat will be guest speaker on Oct. 26, when Jerry Blitzer will be presented with the "Masada Award" by the Toronto State of Israel Bonds at a dinner-dance to be held at the B'nai Israel Beth David Synagogue.

Blitzer, a staunch member of Yorkdale Lodge, B'nai B'rith, currently serves as lodge's vice-president and has headed numerous committees, including the Martvrs Forest Chairmanship. He was presented last year with the Jewish National Fund's "Golden Award" for the achievement by Yorkdale Lodge of the greater number of trees planted in the Martvrs Forest by any lodge in Toronto.

Gen. Lahat, an outstanding military leader



Tel Aviv Mayor Gen. Lahat

who holds the rank of major general in Israel's defence forces, has served his country with exceptional courage and daring since its 1948 War of Independence. He was

the commander of the first armored brigade to reach the Suez Canal during the Six Day War of 1967, and later was named military governor of Old Jerusalem, when that city was liberated.

Gen. Lahat has held many top-level military posts, and with his election this year as mayor of Tel Aviv-Jaffa, has made a good beginning in a new career of public service.



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UNVEILINGS The unveiling of a monument in memory of the late Helen Weisbloom, beloved wife of Alter and mother of Martin Baranek, will take place on Sunday, October 20th, 12 noon at Bathurst Lawn Cemetery, Apter Section. Family, friends and land-slait are invited to attend. 18

The unveiling of a monument in memory of the late Joseph Talsky will take place on Sunday, October 20 at 11:45 a.m. at the Mount Sinai Memorial Park, Beth Shalom Section (Wilson Avenue). Friends are invited to attend. 18

OBITUARIES

Bederman, David - On Oct. 11, late of 164 Combe Ave. Bornstein, Jack - On Oct. 8, late of St. Peter'sburg, Fla. Buchsriber, Israel - On Oct. 10, late of 1 Canyon Ave. Davidson, Morris - On Oct. 8, late of 3896 Bathurst St. Dubiner, Jack - On Oct. 8, late of 3560 Bathurst St. Gotlib, Esther - On Oct. 10, late of Gloucester Gr. Klenberg, Ruby - On Oct. 7, late of 3892 Bathurst St. Marks, Dora - On Oct. 7, late of 35 Frontenac Ave. Pessen, Eugene - On Sept. 25, late of Geniva, Switzerland. 18

Raznik, Tillie - On Oct. 4, late of 481 Vaughan Rd. Rine, Joseph - On Oct. 4, late of 35 Canyon Ave. Rochman, Jack - On Oct. 10, late of 262 Robb St. Swartz, Rose - On Oct. 10, late of 10 Didrickson Dr. 18

Willer, Sophia - On Oct. 8, late of 20 Shalimar Blvd. Zwerling, Freda - On Oct. 9, late of 3560 Bathurst St. 18

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The Unveiling Of A Monument For The Late NICHOLAS KORANYI Beloved husband of Ethel and father of Vera Moos, Susan Berman, loving grandfather of Gary and Gail Berman - Thomas and Cynthia Moos will take place Sunday, October 20th, 1 p.m. at Lambton Park Cemetery, Royal York Road, Hebrew Men of England Section. Family and friends are invited to attend.

The Unveiling Of A Monument To The Memory Of The Late ROSE GREENBLOOM Beloved wife of Dave Greenbloom, dear mother of Grace Schewler, Dorothy Shiff and Sammy Green will take place Sunday, October 20th, 12 noon at Bathurst Lawn Cemetery, Tzomerer Section.

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New hotel plans

Cont'd from Page 1

This was "long before the beginning of foreign private investment, when the government had to provide the infrastructure," and since "I love making something out of nothing," Shafir figured that he was set for at least a reasonable period.

What he didn't figure, however, was that the then minister of finance, the late Levi Eshkol, would summon him in 1957 to organize the Israel Bond Organization in Europe, using Paris as his base - a move that was to bring him in contact with the Rothschilds.

"I tried to convince Eshkol that I preferred to stay in Israel, that I was shy, that maybe he should send someone else; but I knew French and had some chutzpah, so Eshkol listened and just said: 'You'll be so kind as to pack your valise and go.' So what choice did I have? I went."

Eshkol's insistence, it can now be recorded, was the first link in a chain of seemingly hardly significant human events and relationships, which in the early '70s led to the first seeds of CP Hotels' complex being planted on the Mediterranean shore of Tel Aviv.

Looking back in perspective, and roughly in this order, here's what happened from the time Eitan Shafir arrived in Paris in 1957 for Israel Bonds:

1. Shafir met Baron Guy de Rothschild, who introduced him to his cousin, Baron Edmond de Rothschild whose personal contact with Israel had been minimal but who, nevertheless, accepted the post of honorary president of the Bond Organization. Recalls Shafir: "I wanted him to come to Israel, but he said 'not until I've done more.' He came in 1958." Shafir proudly displays a silver cigarette case in his apartment, inscribed "Merci d'avoir fait connaître Israël," and signed by Rothschild.

2. In 1960, with Teddy Kollek (then directing the prime minister's office and now mayor of Jerusalem) pushing tourism, Rothschild became involved in developing a resort in Caesarea with the government as a partner, on land owned by his grandfather.

3. Hotel Corporation of America first operated the Caesarea hotel, and since young, Detroit-born

Donald Curtis (today president and chairman of CP Hotels) was then development vice-president for HCA, a new corporate relationship was born between Curtis and Rothschild.

4. Eventually Curtis accepted the Rothschild bid to run the growing Club Mediterranée resort project, and after the 1967 Six Day War, Rothschild asked Shafir to return to Paris to run a new organization called the Middle East Peace Institute. This brought Curtis and Shafir in contact through Rothschild.

5. In time, Curtis decided to leave the Club Mediterranée to accept the top executive post for Canadian Pacific's hotel division which was anxious to get away from the image of a stuffy, staid operation. They wanted bright, innovative, dynamic talent. Donald Curtis fitted the requirements.

It wasn't long, of course, with CP Air having inaugurated its service to Israel, that the idea surfaced to create a hotel in Israel, just as Canadian Pacific a century before had created its chain of hotels in Canada to accommodate passengers on the transcontinental rail line.

It also could almost have been expected that Curtis would ask Shafir to take on the CP Hotels project in Tel Aviv.

The \$30 million complex, in which CP Hotels has a 1/3 equity share capital, with loan financing provided by the Canadian Government's Economic Export Development Corp., also has partners including the Israel government and several Toronto Jewish investors.

Says Shafir: "Unlike other international hotel chains, CP Hotels are not merely operators without investment; we are in it. And CP Hotels undertakes a project without sentiment. Mr. Curtis met the prime minister who was very impressed with CP plans and intentions, and the fact that solid corporate research and study went behind the decision to build the hotel."

Canadian Pacific "believes in tourism" and "we have an airline to support that optimism." The 624-luxury hotel with a five-star designation for a "plus ultra" status, will have public rooms able to accommodate 2,500 and 1,000 for a sit-down dinner, kosher of course.

"We are going to be the newest, biggest, most luxurious hotel,

In matter of hours hospital transformed from peace to war

By RUTH KAHANE
CJN Staff Reporter

TORONTO -

It takes 12 to 14 hours to turn a peace-time hospital to a war-time hospital in Israel, according to Dr. Eliezer Geltner, head of Asaf Harofe Hospital, one of the Israeli health ministry's key rehabilitation hospitals.

"In peace a hospital must never forget war can break out; in war we must never forget civilian needs," said the Galician-born administrator who came to Israel in 1955 in his early 20s.

The rapid transition of a 600-to-750 bed hospital to a surgically-centred hospital with over 1,000 beds is not improvised when war breaks out or is threatened. "All kinds of alternatives are planned. We always have to rely on the improvisation of people. But patterns of war are fairly stable, and we planned carefully how to use existing facilities," Geltner said. He came to Toronto to speak to the Hadassah-WIZO Organization last week.

"We have to evacuate about 80% of the patients within six to 12 hours, and reduce the civilian units for obstetrics, pediatrics, internal and surgical cases. Many of our best doctors and nurses are called into service on the front lines, where they perform live-saving operations."

"Staff are put on 12-hour shifts because key personnel are mobilized. We open a kindergarten in the training and rehabilitation centre where staff can bring their children. At least 50% of the staff during the war are women. And we rely on volunteers -- local and from abroad -- to strengthen our staff."

At the front lines, casualties are given first aid on-the-spot. From the outside these hospitals look drastically primitive, but what happens in treatment inside, Geltner explained, is very sophisticated. All urgent cases needing immediate surgery are treated and when the risk of death has passed, the wounded are taken by the army medical corps. Charat, to hospital.

Sahal, Israel's war-time medical service, tightly co-ordinates the front line and the hospital. Before a severe case arrives at the hospital, the hospital is warned and can prepare. And when a victim is evacuated from the front line, the evacuation corps know which hospitals have beds available, and where treatment for that case can best be administered.

Asaf Harofe treated over 100 Egyptian prisoners of war, who were discovered in the bunkers when Israel crossed the



Dr. Eliezer Geltner

Suez Canal. "They were left to die -- and came in in such a bad state with their morale very low," said Geltner, who knows some Arabic, and talked to several of the Arabs in treatment. The hospital did not anticipate treating Arab soldiers before they were brought in. But once they were being treated, who they were did not make any difference to their care. For security reasons the POWs were kept in a separate ward.

Among the casualties of the Yom Kippur War, a significant problem arose with psychiatric victims, men from the fronts who

became shell-shocked. Israeli psychiatrists said, to save these people from permanent depression, immediate treatment was required.

The process used at Asaf Harofe, "ab-reaction," taking about one week, involved putting the patient under narcotics or hypnosis to purge them of their depression. The idea was to bring the men mentally back to the front, and relive and recount what happened to them.

"We don't know how far this apparent break-

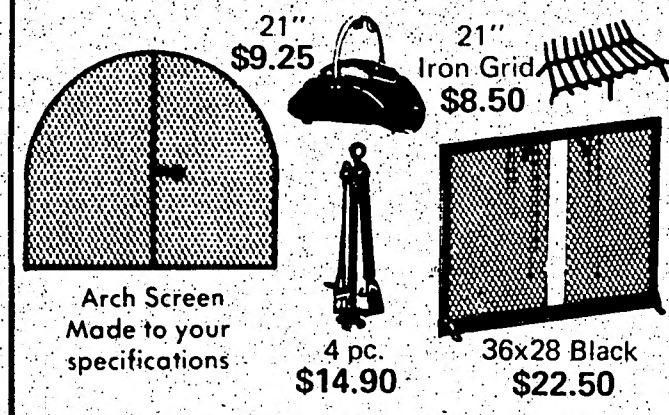
through in treating shell-shock goes," Geltner said. "We can't tell yet if the men will relapse. During treatment they were sent home and taken back if necessary, because being in the home environment belongs to the treatment."

"The hospital has to make ready for emergency 20 to 30 times a year," Geltner told The Canadian Jewish News when asked if Asaf Harofe underwent any practice exercises during this year's pre-Yom Kippur full-scale mobilization.

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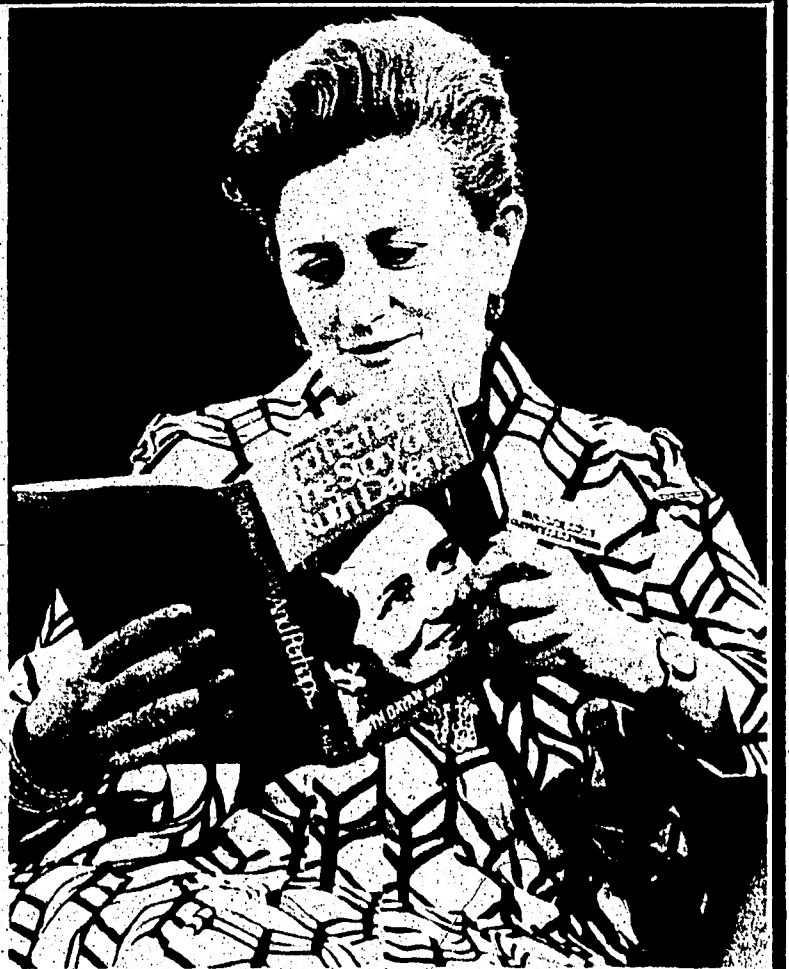
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